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HISTORICAL SKETCH  
*of*  
Saint Anne's Church  
LOWELL, MASSACHUSETTS



*Prepared for*  
THE CENTENNIAL ANNIVERSARY  
*of the*  
CONSECRATION OF THE CHURCH  
1825 - 1925

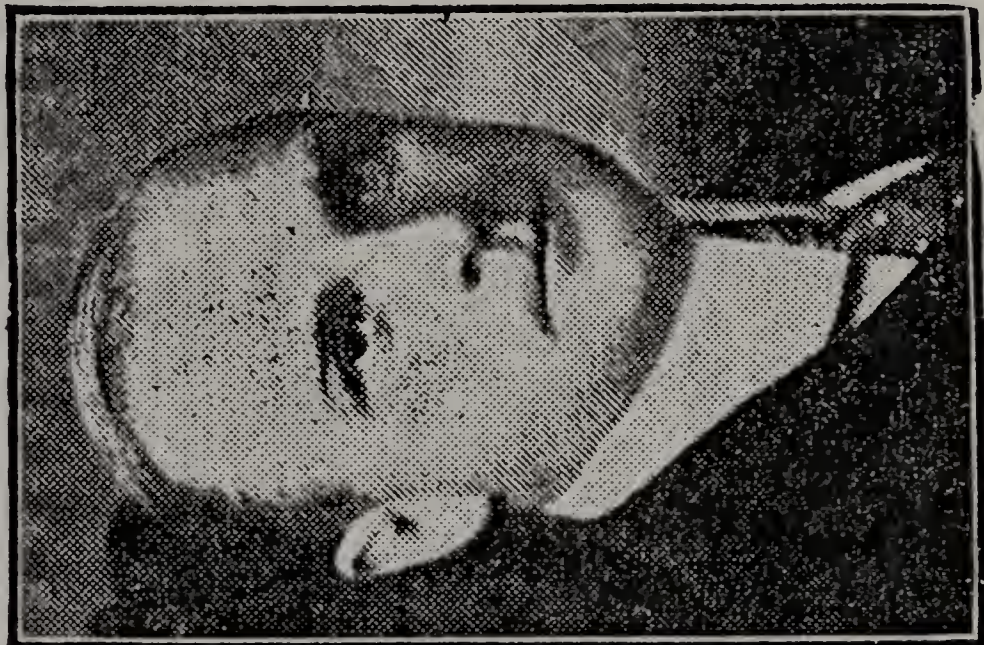




# St. Anne's Centenary Opens; Governor Comes Tomorrow



RT. REV. WILLIAM LAWRENCE,



GOVERNOR ALVAN T. FULLER.



REV. APPLETON GRANNIS.



Sunday morning services in St. Anne's church were attended by a very large congregation, including many outside of the parish who are interested in the historical connection of old St. Anne's with the early history of this city. The services were in commemoration of the 100th anniversary of the founding of St. Anne's, the church which was intimately connected with the spiritual, industrial and educational life of the city in its early years. A magnificent historical address by Rev. Wilson Waters, rector of All Saints, Chelmsford, was the principal feature. Mr. Waters was for many years a curate at St. Anne's under Dr. Chambre.

Another special feature was the singing of a hymn written for the occasion by Ralph H. Shaw, and sung by the choir to the tune of St. Thomas, after being read by Rev. Appleton Grannis, and after the ringing of the chimes, in the same tune. Among the visitors who have close personal connections with St. Anne's parish, present at the services yesterday, was Mrs. George Mead, of Winchester. Mrs. Mead is a grandniece of Mrs. Kirk Boott, who was Miss Anne Haden of Derbyshire, England. St. Anne's church was built after the model of the old Derbyshire church, and its name, aft-

er St. Anne, mother of the Virgin Mary, was chosen in recognition of Mrs. Boott.

Mrs. Mead and Bishop Lawrence, who were present at the 75th anniversary of St. Anne's, recalled at that time how the grandfather of the bishop and Mrs. Mead's great uncle, Kirk Boott, drove from Lowell to Boston to interview Rev. Theodore Edson, inviting him to become the first rector of St. Anne's.

The special poem is as follows:

O ringer of the chimes  
In old St. Anne's today,  
In full accord of tones and rhymes,  
I hear the sweet bells say:

A century ago  
This edifice was raised,  
That more might of the Father know,  
By more his Son be praised.

Within these hallowed walls,  
How many souls have knelt,  
And in these courts, to which he calls,  
A deeper reverence felt.

How many hearts have found  
Their consolation here,  
The strength to bear their deepest  
And stay their saddest tear.

O house of praise and prayer—  
How time has graced its walls!  
How calmly by the thoroughfare  
Its peaceful shadow falls.

Come into it and sing,  
Your voice with others raise!  
Today its walls are echoing  
A hundred years of praise.

Public exercises in celebration of the centenary of St. Anne's will be

held in the Auditorium tomorrow (Tuesday) evening, at which time the Masonic fraternity of Greater Lowell will unite with the church in commemorating the founding of the ancient church that has been connected in an intimate way with the fraternity from its early history. The program of exercises is as follows:

How Firm a Foundation,  
Combined Choirs,  
The Shepherd's Sunday Song,  
C. Kreutzer  
Lowell Masonic Choir

Organ,  
William C. Heller, accompanied  
by Arthur Heller, cornetist  
Praise Ye the Father....C. Gounod  
Lowell Masonic Choir  
There's a Wideness in God's Mercy,  
Combined Choirs

Gloria .....Mozart  
Solo, The Pilgrim.....Tschaikowsky  
Ercel Teeson  
Hallelujah Chorus.....F. Beethoven  
Lowell Masonic Choir  
Onward, Christian Soldiers,  
Combined Choirs

Opening Prayer,  
Bishop Lawrence  
Introductory Remarks,  
By the Rector of St. Anne's  
Greetings of the City of Lowell,  
Hon. John J. Donovan, Mayor  
Address, The Church and the State,  
Hon. Alvan T. Fuller  
Governor of Massachusetts  
God Bless Our Native Land,  
Combined Choirs

Address, The Church—The City,  
Arthur D. Prince of Lowell  
The Church's One Foundation,  
Combined Choirs  
Address: Retrospect,  
Rt. Rev. William Lawrence, D. D.,  
Bishop of Massachusetts  
Recessional, Rejoice the Lord Is King  
Combined Choirs



and the alternative of denial of certain fundamentals of the Christian faith. Both these young men preached in St. Anne's at the invitation of Dr. Edson. George Packard held the first church service in Law-

may be said of the later rectors of Anne's. Many men connected with St. Anne's have represented Lowell in the State Legislature or in the halls of Congress; and at least one

"Apparently Dr. Edson cared little for the ordinary social affairs, parties and receptions, but when he did attend such he always had a beneficent influence on others by his

a nation.  
 "The order, reverence, devotion and beauty of its apostolic worship, the earnest, simple, direct sermons from its pulpit, have touched the hearts and convinced the minds of many. And then there was the influence of the loving and devout life in the parsonage and the manse. It is the testimony of a neighbor, who was ordained a priest in the church, that the nearer you came to Dr. Edson the more you respected and revered him.

"And then," he says, "dear Mrs. Edson, it does seem as if such people do not live now, and I am very glad that I was not born too late to have seen something of the graceful stateliness and stately gracefulness of a dame of the best blood and breeding of two (now three) generations ago." And there was another in that parsonage to whom this clergyman owed his early knowledge of the Greek language, and a wealth of cherished associations of his boyhood days. I never saw Dr. or Mrs. Edson, but I was privileged to be a frequent guest in the hospitable home of their daughter, whose memory I revere, who was a pious, kind and saintly woman, of bright intellectual attainments.

"I have had many good friends and acquaintances in St. Anne's. Although I should like to speak of others, allow me to speak of only one

"It was there that I once heard Dr. Chambre remark that he had always had good curates, and I would say that if he treated them all as well as he treated me, he deserved to have good curates.

"Upon his shoulders fell gracefully the mantle of Dr. Edson. He emulated the diligence and zeal and self-sacrifice of his predecessor, and maintained the tradition of the parish. Bishop Paddock said he did the work of three men, and the bishop himself was not slack in his work; he knew what work is. Bishop Law-

rence, in a letter which I was privileged to read to you on the Sunday following the death of Dr. Chambre in 1911, said that Dr. Chambre gave to those who did not know him, the impression of austerity; indeed there was much of the Puritan in him. But, as with many Puritans, he had a most tender heart, a sympathetic spirit, and many of you have in times of sickness and sorrow, and of joy, too, experienced his sympathy and loving devotion. I have never known, continues the bishop, "a more tireless worker." This great parish, his civic duties in hospital, school and bank, his diocesan work, all had his thoughtful attention. Above all he gave to the church and to all people the high example of a chivalrous soldier of Christ. He may well have

St. Anne's when your present rector came here; customs and conditions have altered in the last 20 years, and where it can be done, without too great a severance of traditions, the administration of affairs must meet the new conditions. The really fine work which is now being accomplished in this parish makes the success of your rector's tireless efforts.

"A vestryman in a large parish once said to me: 'I do not always agree with my rector, but he knows the parish better than I do, and I mean to uphold him in his plans for the good of the church.' That is the true spirit for a layman to have, and here there is unity of spirit, the success and beneficent influence of the parish will be felt and known far and near.

"Lowell was once a city of a substantially homogeneous population, chiefly of Anglo-Saxon origin. Today her people have come from many nations, and on her streets there is confusion of tongues; yet with all her varied and almost countless industries, she seems a beehive, or a city of the Saturnian age.

In the midst of these multifarious activities, St. Anne's has stood, calm and undisturbed, speaking peace amidst turmoil; a beacon, a watchtower, a comfortable inn, to guide, to guard and to refresh those who would travel heavenward."











LITTLE SUNDAY SCHOOL ↑  
ST ANNE'S CHURCH AND RECTORY. FROM AN EARLY SKETCH



1:  
D [WATERS, WILSON, 1855-  
93-4452 Historical sketch of Saint Anne's church,  
.96 Lowell, Massachusetts. Prepared for the centen-  
nial anniversary of the consecration of the  
church, 1825-1925. [Lowell, Mass., Courier-  
citizen co., 1925,  
96p.

"To the reader" signed: Wilson Waters.  
Newspaper clippings mounted on flyleaves.



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## TO THE READER

The preparation of this Historical Sketch has been a pleasure, because of its interesting subject and my former connection with this venerable parish, as well as my friendly relations with the present Rector. The sources from which I have drawn my material are so abundant that much has been omitted which would have added to its value, especially in the way of biographical notices of able men and women such as Judge Josiah Gardiner Abbott, Dr. John O. Green, the Hon. James B. Francis and his noble lady, as well as others; but it is useless to begin to name them.

There were those who came here before Lowell was, and who lived to see it a city of about one hundred thousand inhabitants. There were eminent men who died early, such as Kirk Boott and Warren Colburn. It may not be out of place to say here of Kirk Boott that he was a fine looking and very able man, born in Boston in 1791, educated at Rugby under the famous Dr. Arnold, and then at Harvard, from which he did not graduate. Commissioned in the English army, he served under Wellington in the Peninsula war, studied engineering, and came to East Chelmsford, where he was **the** man of the place, with a high sense of honor and a lofty integrity. His position here necessitated frequent and fatiguing journeys to and from Boston, which Dr. Green says, he made in a light, easy carriage with fleet horses, often arriving at Pawtucket falls before six o'clock in the morning.

It is said on good authority that St. Anne's Church was built on plans suggested to him by the old parish church at Derby in England.

His diary has disappeared and is not available for use.

The voluminous diary of Dr. Edson comprises, if my estimate is correct, as much as eight thousand rather closely written pages of foolscap paper, chiefly concerned with his routine work, but containing much of interest and value. The facts here recorded have been gathered from many sources.

Lowell was once a city of, substantially, a homogeneous population, chiefly of anglo-saxon origin. Today her people have come from many nations, and on her streets there is confusion of tongues; yet, with all her varied and almost countless industries, she seems a beehive or a city of the Saturnian age. But, in the midst of all these multifarious activities, St. Anne's has stood, calm and undisturbed, speaking peace amidst turmoil; a beacon, a watch-tower, a comfortable inn, to guide, to guard and to refresh those who would travel heavenward.

I wish to express my thanks to those who have kindly assisted me in this work, and also to ask the lenient Reader to overlook whatever, through fault of mine, may be found amiss herein.

WILSON WATERS.







ST. ANNE'S CHURCH AND RECTORY



## CHAPTER I.

### THE EARLY DAYS OF LOWELL

The history of St. Anne's Church is so much a part of the history of the City of Lowell that in order to understand it rightly something must be said about the beginnings of both and their relation to each other.

Probably no municipality in this country or any other ever had just such an origin or such an almost magical growth, and we must look far indeed to find a large city parish which began its existence under such circumstances and conditions as those in the midst of which St. Anne's had its inception.

And inseparably intermingled with the expanding growth of both city and parish is the forceful and devoted life of the Priest and Saint, Theodore Edson, whose learning and wisdom, indomitable will, consecrated zeal, untiring energy, and ceaseless self-sacrifice became a powerful element in the growth and success of parish and city alike.

From time immemorial the region through which flows the Merrimack river was thickly wooded, and after the first settlement of this neighborhood there was a thriving business in rafting from the upper river to Newburyport to supply the ship-building industry and for transportation of timber to other places for various uses. To avoid the falls and rapids over the rocky and jagged bed of the river at East Chelmsford, the logs and lumber which were floated down the Merrimack had to be removed from the water and transported on land to a point near the mouth of the Concord.

In the year 1792, on the twenty-seventh day of June, the Legislature of this Commonwealth passed an act incorporating Dudley Atkins Tyng, Esquire of Newburyport, William Coombs, Joseph Tyler, Nicholas Johnson and Joshua Carter, and such others as might join them, into "a body politic and corporate forever by the name of the Proprietors of Locks and Canals on Merrimack River." On the southern shore of the Merrimack, at a cost of fifty thousand dollars, they cut a canal beginning a little above Pawtucket Falls and extending about a mile and a half to the Concord river a short distance above its confluence



with the Merrimack, and having four locks and a descent of thirty-two feet. This allowed them to float the logs around the falls.

In 1797 the first boat passed through the canal. This has been claimed to be the first canal opened in this country. That at South Hadley around the falls of the Connecticut was built in 1793.

Chelmsford, settled in 1653 and incorporated as a town in 1655, had always been hospitable to millers, mechanics, lumbermen and traders, and early became more or less widely known for its saw- and grist-mills and mechanics' shops. A few existed on the Concord and Merrimack before the year 1800, one, a saw-mill owned by Judge John Tyng, dating back to the time of the Revolution. Cloth of various kinds was made in the homes

Until the War of 1812 most of our manufactured goods were brought from England. Then our commerce was swept from the seas, and wise and energetic men of capital began to plan for the manufacture of cotton and other goods in this country.

The Middlesex Canal, connecting the waters of the Merrimack at Chelmsford with Boston Harbor, the first canal in this country opened for the conveyance of both passengers and merchandise, was begun in 1793 and completed in 1804, and diverted the lumber traffic from Newburyport to Boston. This reduced the value of the stock of the Locks and Canals Company, and when the water power at Pawtucket falls was found to be available for manufacturing purposes, the shares were bought up for less than par value. But it was nearly thirty years after the canals were begun that the discovery was made that the immense power created by the falls could be used for such purposes. The Boston and Lowell Railroad, opened in 1835, destroyed the usefulness of the Middlesex Canal.

The chief actor in the introduction of the power-loom into the manufacture of cotton fabrics in America was Francis Cabot Lowell for whom Lowell was named at its incorporation in 1826, when the name of East Chelmsford was dropped. He was descended from Percival Lowell who came from England to Newburyport in 1639. The power-loom was used at Waltham as early as 1814. Other men connected with the Waltham system were Patrick Tracy Jackson, brother-in-law of Mr. Lowell, Nathan Appleton and Paul Moody.



In Lowell, Kirk Boott and Warren Colburn were, as agent and superintendent, invaluable in the practical success of the enterprise. Ezra Worthen, a former partner of Mr. Moody, had been from childhood familiar with the Pawtucket falls in the Merrimack, and when the Waltham manufacturers were looking for a larger field of operations and greater water power, he revealed to them the great advantages of the falls in the Merrimack at East Chelmsford.

The first move by the Waltham manufacturers was to secure possession of the Pawtucket Canal and as much of the adjacent land as possible. This required secrecy on their part, and they employed Thomas M. Clark of Newburyport, who was agent or clerk of the Pawtucket Canal, to make the purchases for them.

The first purchase of land in Chelmsford Neck, or the Neck Fields, by Mr. Clark in 1821 was the Nathan Tyler farm, a tract of land lying between what is now Merrimack street on the north, the Pawtucket Canal on the south, the Merrimack Canal on the west, and coming down to the junction of the rivers where the Massachusetts mills now stand. Eight thousand dollars was paid for this land with sixty acres more of outlands in Tewksbury.

Next was purchased for a slightly smaller sum the Henry Fletcher or Josiah Fletcher farm, lying between the present Merrimack street and Merrimack river, and containing between sixty and seventy acres. Still further up the river, on which it bordered, was the Cheever farm of about one hundred and ten acres, nine undivided tenths of which were bought for eighteen hundred dollars. The owner of the other one-tenth had agreed to convey it for two hundred dollars, but suddenly dying insolvent, it was sold by order of the Court, the Locks and Canals giving for seven and a half tenths thereof upwards of three thousand dollars. The remaining two and a half tenths were bought a year afterwards for nearly five thousand dollars—so rapidly did the value of land rise. In 1822 was purchased for five thousand dollars the farm of Joseph Warren's widow. This consisted of about thirty acres lying between Central street and Concord river with the Pawtucket Canal on the north and extending up the Concord as far as Massic falls. Joseph Fletcher's farm of about one hundred acres lay between the upper part of Appleton street and the Pawtucket Canal and Central street on the east, and was purchased for ten thousand dollars in 1824,





says Miles in his "Lowell As It Was and As It Is." Appleton says this farm had been purchased before February, 1822 for \$1,206.32.

February 6, 1822 the Legislature passed "An Act to incorporate the Merrimack Manufacturing Company." Kirk Boott, William Appleton, John W. Boott, and Ebenezer Appleton were the persons named in the Act. The capital was \$600,000. They had already bought 639 shares in the Pawtucket Canal, or Locks and Canals Company, paying therefor \$30,607.62. Altogether the Merrimack Company now owned nearly 400 acres averaging about \$100 an acre—the territory which later comprised the most densely settled portion of Lowell; and, including the Pawtucket Canal, the cost was considerably less than one hundred thousand dollars.

St. Anne's Church and parsonage and the mills and boarding houses of the Merrimack Company were built on parts of the Josiah Fletcher farm, which, with all their lands, was re-conveyed to the Locks and Canals Company, when in 1825 that Company was re-organized as a separate corporation. The affairs of the latter company, as well as those of the Merrimack Company, were placed in the hands of Kirk Boott, who died in 1837 and was succeeded as superintendent of the Locks and Canals by John Tilden and Patrick T. Jackson, and in 1845 by James Bicheno Francis, who became the best water-engineer in the United States. Mr. Francis held the office of Senior Warden for many years in St. Anne's until his death in 1892. Arthur T. Safford, now holds the position with the Locks and Canals Company. Thomas March Clark, Esq., of Newburyport, says his son, the Bishop, of the same name, would every little while ride off on horseback to Chelmsford, and it was reported that he was passing the season in this region occupying himself in hunting and fishing. But his real object was the purchase of the land on which this city now stands. The firm that contracted to build the Pawtucket Canal for the purpose of improving the navigation of the Merrimack employed Mr. Clark as clerk and to carry on the business of the canal. The Boston gentlemen who contemplated the building of mills at East Chelmsford requested him to buy the land in his own name that there might be no suspicion of the purpose for which it was purchased. This he did. But these wise and experienced business men forgot to have Mr. Clark's wife sign away her right of dower, and she on





MACHINE SHOP

MERRIMACK MILLS

ST. ANNE'S

KIRK BOOTT'S HOUSE

EAST CHELMSFORD IN 1825. FROM A PAINTING BY BENJAMIN MATHER, OWNED BY THE HAMILTON MANUFACTURING COMPANY.  
TAKEN FROM THE HILL BETWEEN THE PRESENT APPLETON AND SUMMER STREETS



the supposition of his death could have claimed one-third of the real estate and buildings of this city as it was in 1831, for the omission had not been discovered until then when she honestly signed the deeds which Mr. Clark had given to the founders of Lowell.

In 1824, Lowell was nothing but a single corporation, i. e., a mill and the adjoining houses. The population was almost exclusively composed of young men and women. There was scarcely a gray head in the place, and the number of boys and girls was small compared with the number of grown people.

A large number of young persons of excellent character and fair education were brought to the mill boarding houses by the stage-coaches from the country, the young women in quaint costumes, with old-fashioned headgear and peculiar Christian names, to begin their new life in the mills, and to earn money. Many, by economy and savings from what to us would be a mere pittance, managed to pay off the mortgage on the farms, or make comfortable the declining years of their parents. As late as 1845 the average wage of the female operatives was less than two dollars a week besides their board.

With the exception of a few buildings in the woods, the country between the American House on Central street and Pawtucket falls was open, mostly swamps and fields of huckleberries. In this region west of the Suffolk canal and north of Broadway the Irish laborers pitched their camps and built their shacks on what came to be known as the "Acre," the title to which was later disputed, and in the law books it was called the "Paddy Camp Lands."

Charles, Summer and Tyler streets were a cranberry bog. Cows were driven to water at a spring where later stood the John Street pump. Chapel Hill was a wooded rise of ground.

At Tower's Corner stood a spreading oak tree under which at a later day General B. F. Butler saw displayed on a bench succulent bivalves on the open shell, and ate the first oyster he had ever seen.

There were no paved streets, no sidewalks, no street lights in the early days of the new village.

There was no radio, wireless, telegraph or telephone. There were no railroads, no trolley or horse-cars. There was the old district school where all grades were taught by the same teacher, the child just able to walk and up to the young man twenty-five or thirty years old, and perhaps from books preferred and furnished by the parents of the pupil, and of various sorts.



There were several ferries, one near the mouth of the Concord across that river as early as 1762. One, near where Bridge street now is, called Hunt's, Hildreth's, White's, Abbott's and Bradley's at various periods. Clark's, Webb's and Ansart's were at and above Middlesex Village.

There were five principal roads which accommodated East Chelmsford: One from Middlesex Village along the Merrimack to the mouth of the Concord, the Great Mammoth Road, built in 1792 which crossed the Merrimack at Pawtucket Bridge, also built that year, the Middlesex Turnpike, opened about 1810, which took the travel from Boston through Chelmsford and Tyngsborough to New Hampshire, the road to Salem crossing the Concord above the mouth of the Concord river and a country road from Pawtucket falls running over School, Powell and Plain streets, through Billerica towards Boston.

April 6, 1822, ground was broken for the foundation of the first Merrimack Mill.

An extract from a letter printed in the Essex Register of August 13, 1825, will show how the village impressed a traveller at that time.

"As we ascended the high grounds which lie on this side the Merrimack, the beautiful valley which has been chosen for the site of the Manufacturing Establishments, opened upon our view.

"It is indeed a fairy scene. Here we behold an extensive city, busy, noisy and thriving, with immense prospects of increasing extent and boundless wealth. Everything is fresh and green with the vigor of youth, yet perfect in all the strength of manhood.

"On the banks of the Merrimack are already erected five superb factories, and two immense piles of brick buildings occupied for calico printing. In front of these, and on the banks of the Factory Canal, which is fenced in, and ornamented with a row of elms, are situated the houses for the accommodation of those employed in the Factories. The houses are double, two stories high, and separated from each other by wide avenues. They are handsomely and uniformly painted, and are beautifully ornamented with little flower gardens in front. There is a beautiful Gothic Stone Church (St. Anne's) opposite the dwelling houses, and a Parsonage house (of stone) is erected near the Church."

"The whole ground is scattered over with lumber and other materials for six other Factories which are erecting on the other side of the Canal."









## CHAPTER II.

### THEODORE EDSON

Such was the incipient Lowell, and into the midst of this bustling activity came Theodore Edson to commence the tireless labor which continued for sixty years, his strength and zeal seemingly nourished by the spirited enterprise and industry manifest in all his surroundings. "Devoting himself in perfect consecration to his Master's service, he left behind the record of a life woven into the very texture of the events which gave permanence of character to the community in which he lived."

It was not many years before "the fame of Lowell as a theatre of Cotton Manufacture had extended throughout Christendom. The solid Englishman, the impressible Frenchman, the phlegmatic Dutchman, thought the tour of the United States incomplete until he had visited Lowell," the City of Spindles.

The city was visited by President Andrew Jackson, Vice President Van Buren and the Cabinet, Henry Clay, Abraham Lincoln in 1848, Presidents Tyler, Polk, and J. Q. Adams, Rufus Choate, Webster, Edward Everett, Kossuth and many other noted men. Charles Dickens came and contrasted the wholesome conditions here with "the haunts of desperate misery" in English manufacturing centres at that time.

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It is reported of Longfellow that, when one of his children asked, "What is an autobiography?" he replied, "It is what a biography ought to be." Dr. Edson has left us what might be considered an autobiography, a voluminous diary, containing for the most part his daily routine with an occasional record of the thoughts of his heart from which one may get an excellent idea of what his busy life was in its unceasing round of daily duties consisting of constant visiting and "fireside preaching" among his parishioners of all sorts and conditions, weekday and Sunday services in the church, the management and instruction of the day school and of the two Sunday schools, inspecting and advising the public schools, the tutoring of young men, home



duties including the entertainment of social callers and of visitors from a distance, friends, relations, bishops and clergymen, and meeting constant demands upon his time by many callers seeking advice or pecuniary assistance. There were also his confirmation classes and meetings of the various parochial organizations, the Orphanage, the Home, the Sponsors' Association, and other societies. Added to this was his extensive correspondence, the writing and preaching of thousands of sermons, the preparing of addresses, the weddings, baptisms, funerals, and the administering of the Communion to the sick. There was travelling to Baltimore, New York and Boston, to General and Diocesan conventions and to Bridgewater, Lawrence, Andover, Haverhill, Salem and many other places in exchange with other clergymen. There were duties involved in his various trusteeships and in his connection with the General Theological Seminary, the Eastern District Missionary Association, and his presidency of the Lowell Institution for Savings. Besides his diary, there are several short, printed sketches of his life and of the Church in the Contributions to the Old Residents' Historical Association, and also the Anniversary sermons and addresses by himself and others.

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The family of Ead acquired distinction in Britain for military prowess in the King's service and were of high rank, bearing armour with armorial ensigns. The Edson coat of arms is "azure, a chevron engrailed between three leopards' faces argent." Azure is said to signify courtesy and discretion; argent, chastity, charity and a clear conscience; leopards' faces, courage; and the chevron, military service, being saddle-shaped.

The ancestry of Theodore Edson has been traced in the paternal line back to Thomas, born probably at Adderbury, Oxfordshire, England, about 1480; married Juliana, daughter of John and Elizabeth (Fox) Bustard of Adderbury. His great great grandson, Samuel, was baptized Sept. 5, 1613; married Susanna Orcutt in 1638, in Warwickshire, and brought his young bride to Salem, Massachusetts, where he was residing in 1639. He moved to Bridgewater about 1650, where he died July 19, 1692, and his widow died there about seven years later. Both of them were buried in the old town burying ground where their monumental stone is still to be seen. He built the first corn-mill in Bridge-



water, held responsible town offices, and acquired a large estate. He was a man of no ordinary character and ability. His wife was fully his equal and worthy of him. He was a member of the Council of War (1666-1676) and represented the town at the General Court at Plymouth in 1676.

Benjamin, great great grandson of Samuel and Susanna, married Deborah, daughter of Thomas and Mary (Pratt) Perkins. They were buried with numerous others of their family in Trinity churchyard, Bridgewater.

Their children were: Hannah, John, Benjamin, Allen, Theodore, born August 24, 1793 and William Perkins.

The year of Theodore Edson's birth was the first of George Washington's second term as President of the United States. The conditions of the country were almost primitive. None of the modern methods of abbreviating time and space had been invented, a few rough country roads led through almost unbroken forests, stage coaches were just being introduced. Ox teams carried most of the freight and produce. Horse wagons were just coming into use. There were no cities such as we have today. Boston had about 20,000 inhabitants. There were no great manufacturing centres. Lowell was not dreamed of. A contract for digging the Pawtucket Canal had been made that year. The Middlesex Canal from Chelmsford to Boston Harbor was a project to be realized ten years later. It was about forty years before the Boston and Lowell Railroad was constructed, fifty before the telegraph, and ninety before the telephone came into practical use. Oil paintings, ivory miniatures and silhouettes were the means of portraying the human form and features, and open fireplaces and brick ovens the common means of heating houses and baking food which was cooked in a kettle hanging on a crane or trammel over the fire.

John Edson, to whom his brother Theodore was much indebted for his subsequent career, while serving his apprenticeship with a millwright, was privileged a candle at night, and being inclined at the close of each day's work to withdraw himself from his associates, he commonly spent the hours before bedtime in reading and studying, and as a consequence gained a knowledge of many things that were of great advantage to him, so that he was better educated than many other young men of his age who had more time and means for acquiring an education. As a millwright his reputation gained for him a wide field of employ-





ment, and for a number of years he was occupied in superintending the construction of mills in the middle and southern states, and in South America as well as in New England, and in fitting them with the most improved machinery of the period. His extensive reading obtained for him an acquaintance with the works of the most distinguished English writers, and his theological knowledge was, it is said, equal to that of many clergymen of his day. His younger brothers were assisted financially by him.

In 1804 Theodore Edson was apprenticed, as was the general custom at that time, to Mr. Benjamin Willis.

In 1815 he taught in the school in Bridgewater where they held services in the school house. John and sometimes he himself read the prayers, and he catechized the pupils. In March he and his brother built a staging to shingle the old church and otherwise repair it, while services were continued in the school house. The parish had not yet recovered from the effects of the Revolutionary War. John Edson was largely responsible for these repairs, as well as for the enterprise by which a new church was built soon afterwards and consecrated in June, 1816, by Bishop Griswold. They spent the summer of 1815 at Taunton and were working there when they heard the news of the battle of Waterloo. In May, 1816, Theodore attended the Diocesan Convention as a lay delegate from the parish at Bridgewater.

In September he began the study of Latin and Greek at the Academy, and the next month he went to Boston and made successful application to the American Education Society for small loans of money to be repaid within one year after entering his profession and in a few weeks he went to Andover to fit himself for college.

He notes that the summer of 1816 was a cold summer. It was known as the starving year. In parts of New England there was frost every month so that not enough seed was raised for the next year's planting. Many persons emigrated to the West. Among these was Elisha Huntington who went on horseback to Marietta, Ohio, where he taught school, and later came to Lowell to practice medicine and to become prominent in St. Anne's.

After two years at Andover Academy, Theodore, in 1818, wrote to Bishop Griswold asking his advice as to whether he could or should be ordained without receiving a full college course.



He had presented some reasons why he thought he might be allowed to be ordained without it. The Bishop replied, in a letter extant, that it was the unanimous opinion of all the clergy to whom he had stated the case that he should go through a regular collegiate education.

The Bishop further says: "I acknowledge that to myself it is not so clear a case. The reasons you notice, and others which may be added, merit consideration. Though it is of vast importance that the clergy be a learned body, it is by no means necessary, if at all desirable, that every individual should pretend to be a general scholar, and to investigate all the ramifications of science. He who is learned in his profession is practically, and therefore truly, a learned man. Experience, too, has shown that those ministers of Christ who have confined their studies chiefly to theology and what is more necessarily connected with it, are not, generally speaking, the least useful in the Church. And what has more weight with me on this side of the question, than all other considerations, is the destitute state of our churches, and the great want of immediate laborers."

The Bishop advises him "to fulfil the wishes of your benefactors," probably the Educational Society, and take the regular course. The Bishop preferred to have him go to the college in Providence rather than to Cambridge, and to enter a year in advance, present himself as a Candidate for Orders a year before graduation, turning his attention to Divinity, and "thus in three years from next September, you may be prepared to receive orders; and the weighty objection of a long delay be in a great degree obviated."

But Mr. Edson, took the full course at Harvard, entering in August, 1818, and was president's freshman under President Kirkland. The next summer he was asked to officiate as lay-reader at South Boston, which he frequently did while at Cambridge, walking there and back a distance of six or eight miles each way. His name first appears on the Church records, June 20, 1819, and the last service performed there by him was on February 22, 1824. Between those dates he officiated at St. Matthew's on 113 Sundays, and the latter portion of that period also at the House of Industry then located in South Boston.

In the Annual Report of the Board of Directors of the Massachusetts Episcopal Missionary Society for the year 1823 it is stated that the Church at South Boston is not among those which



at present require missionary aid, because it has been and is supplied by a lay-reader, Mr. Theodore Edson. After being admitted to his first degree (Bachelor of Arts) he took up his residence in South Boston for the more effectual performance of his duties. The Board regretted that they could not extend any assistance to Mr. Edson, in consequence of some doubt whether by the terms of the act of incorporation any part of the Society's funds might be appropriated to the support of a lay-reader. "The society will doubtless be ready, and we hope will be able to appropriate a sum towards his support, as soon as he shall receive Deacon's orders." In the meantime a number of ladies in Boston generously added to the scanty sum which Mr. Edson received from those who worshiped there, enough to make up the amount to \$300 per annum.

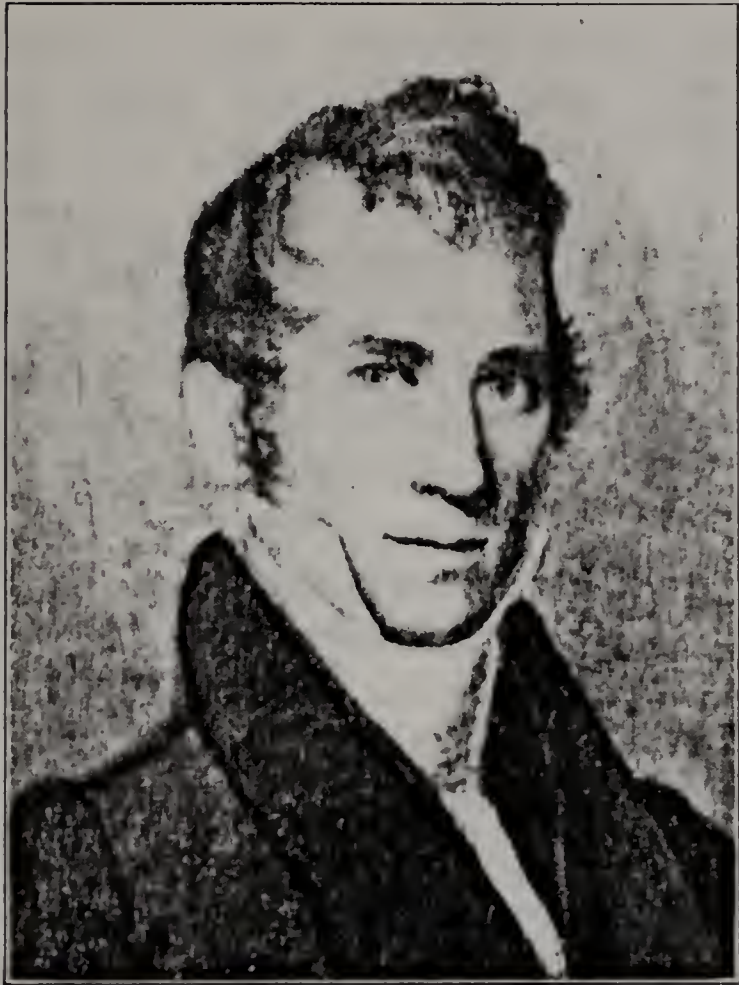
During his last winter at college he taught school at Groton, Mass. His college themes and exercises have been preserved. He took part in the spring exhibition as one of five in mathematical and astronomical exercises. As president's freshman he was known to the Faculty who ranked him fourth in the class, and gave him part accordingly at the Commencement. The subject assigned him was a forensic disputation with another graduate (Bradford), "Whether excessive attachment to ancient usages be a greater evil than excessive fondness for innovation." To those who remember his conservatism there will be little doubt as to which side he took in the debate.

He was graduated from Harvard in August, 1822, and received his Master's degree in 1825. Hobart gave him the degree of Doctor of Sacred Theology, in 1847.

His application to study and teaching resulted in an illness of several weeks at the close of 1822.

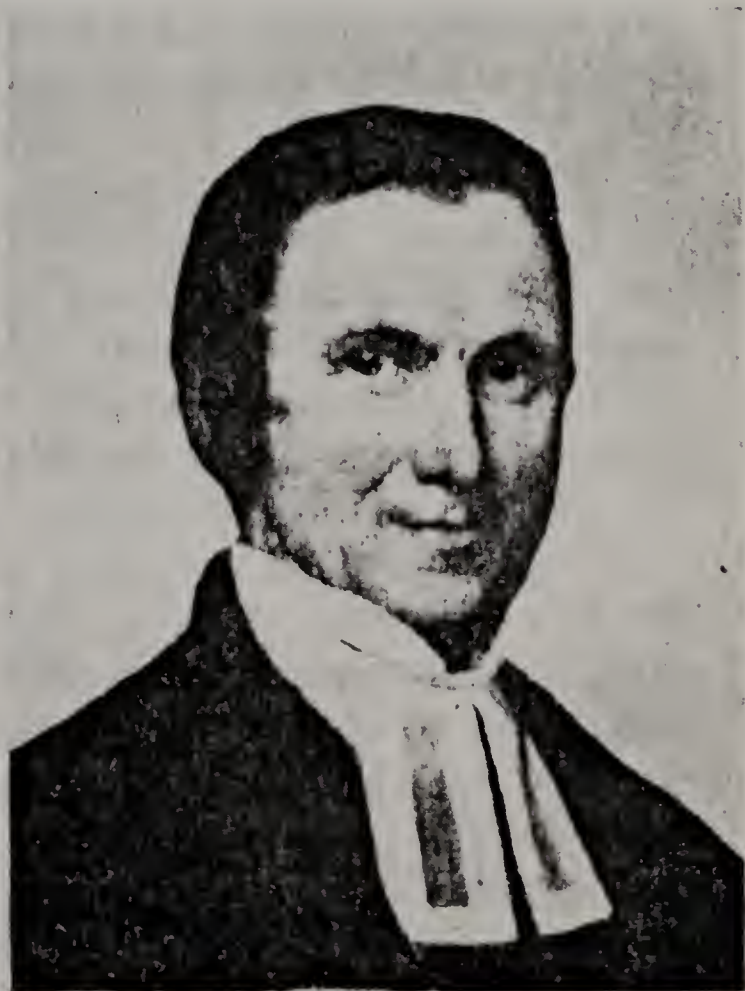
Still continuing as lay-reader at South Boston, he began his more immediate preparation for Holy Orders. At Cambridge, Feb. 20, 1820, he wrote: "Resolved, that in all my researches after knowledge, the cultivation of pious and devout feelings shall be my ultimate object." This was a solemn pledge which he kept truly in the years to come. His academic and collegiate years had laid the foundation of his learning and scholarship. From these he gained mental discipline and methodical habits of study. He had been born and reared in a devout and churchly environment. "But," says Dr. Bolles, in his memorial sermon on the death of Dr. Edson, "his distinguished acquirements as





THEODORE EDSON

*From a Miniature on Ivory Made in His Earlier Years*



THE REV. THEODORE EDSON, D. D.

*From a portrait by Alexander, 1839*





a churchman began under the instructions of the Rev. Samuel Farmer Jarvis, D.D., LL.D. (the first rector of St. Paul's, Boston), who prepared him for the ministry, and who was then the most accomplished theologian in the American Church, and whose magnificent expositions and defences of Church doctrine, discipline and worship, are now the very highest authority, especially in matters of Church history, chronology and Biblical interpretation. The celebrated Missionary Sermon of the Rev. Dr. Jarvis on the conversion of the world as dependent on the unity of the Church, according to our Saviour's prayer, made a deep and lasting impression on Dr. Edson's mind nor did he ever cease to labor and pray for that unity. "That they all may be one; as Thou, Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." No young man of Dr. Edson's openness of mind and love of learning could possibly have lived under the tuition of such a teacher without imbibing the deepest reverence for the Catholic faith; nor without understanding the principles of that faith as distinguished from all sectarian errors and delusions." The controversy between the Unitarians and Orthodox Congregationalists, which had its influence in determining the Merrimack Directors to adopt the Episcopal form of worship, as well as the indirect effect of the Oxford Movement served to confirm Dr. Edson's doctrinal convictions.

The Rev. Edward Cowley, D.D., says: "Next to the influence of Dr. Jarvis, probably no man's influence over him during the earlier years of his ministry was equal to that of the Rev. Dr. J. S. J. Gardiner of Trinity Church, Boston. It was Dr. Gardiner who recommended him to Mr. Boott for clerical work here. It was Dr. Gardiner who introduced him to the daughter of Bishop Parker, and afterwards married him to her. It was Dr. Gardiner who first preached in Lowell in exchange with him." "Of his own proposing," Dr. Edson says, "he exchanged with me repeatedly during the first summer, and his expressions of good will and approval were very encouraging to me." It was largely from the example of Dr. Gardiner that he learned to read the liturgy with naturalness, with grace and dignity, and with devotional fervor such as few can command. As men said of the Rev. Charles Kingsley, *he prayed the prayers.*

In the latter part of January, 1823, he visited his friend, the Rev. B. C. Cutler at Quincy, recently ordained deacon, in whose



family he found hospitality, friendship, intelligence and religion, which led him to write a page of very sensible observations upon the desirability of the marriage state for a clergyman. He ends by saying that the unmarried man may exult in his freedom, but cannot escape a wild, lonely uneasiness, a weariness of selfish concern, which all his boasted freedom can never counterbalance.

In 1823 he passed the requisite examinations before Dr. Gardiner, and in July he applied to the Standing Committee of the Diocese for testimonials to the Bishop, from whom he hoped to receive Orders. He says, "I look forward to the event as one of the principal events of my life, as one of unspeakable interest to myself, and I pray that God would prepare me to enter upon the responsibilities of the sacred character with proper feelings and views, and enable me to perform its duties to His glory, and with a constant reference to the solemnities of a future day of account."

Mr. Edson was ordained Deacon by Bishop Griswold in St. Paul's Church, Boston. William T. Potter was also admitted to the diaconate at the same time.

Dr. Edson records in his diary:

"1823, Sept. 11, Thursday. This is the day which has been appointed by Bishop Griswold for my ordination. I thank God for His goodness towards me in bringing me to see this day, which has been the object of my hopes and anxieties for seven years last past. May He grant me needed grace, for His mercies' sake.

"Sunday, Sept. 14. I was last Thursday set apart to the great work of the Gospel Ministry, and this day entered upon the duties of it by preaching once at the House of Industry at 8¼ o'clock in the morning, and twice in St. Matthew's, So. Boston, and also reading service in the evening. O God, grant me needed grace."

After his ordination he took charge of St. Matthew's, South Boston, preaching every Sunday and performing such duties as lie within the province of a deacon.

Dr. Edson says in his 50th Anniversary Sermon: "In the month of February, 1824, two gentlemen called at my lodgings at South Boston. I was residing there for the supplying of St. Matthew's Church. On the morning of the day referred to, footsteps were heard ascending the narrow staircase leading to the room which I was occupying as a study. At the same time was heard the voice of my landlady at the foot of the stairs giving directions to turn to the door on the right. On opening



the door I was met by Mr. William Appleton (grandfather of Bishop Lawrence), whom I knew, one of the original Board of Directors of the Merrimack Manufacturing Company, who introduced Mr. Boott, the Agent of the Company.

“Mr. Boott said he came at the recommendation of the Rev. Dr. Gardiner, (Rector of Trinity Church, Boston), that the Merrimack Company had been getting their first mill in operation, now about three months, and were going on with the erection of other mills, which must eventually bring together a large population; that as yet there had been no public worship—indeed there was no suitable place where the people could be assembled; that the Directors had decided to provide for public worship for the people in their employ. On the question as to what sort of worship it should be, they wished it to be acceptable to the greatest number, and thought the Church might comprehend as many who (if they did not prefer it) would be satisfied with it as any other one sort; at any rate, they would make the experiment; that for himself and his family he could wish it to be successful, but it was necessary that the mode of worship should be such as a reasonable number would attend; that they were putting up a building intended for a schoolhouse, the upper story of which would be prepared for a temporary place of worship. He said that I had been recommended to him by Doct. Gardiner for the purpose, and he came to see whether I would engage to hold the first service, and to supply for a few Sundays. To which I agreed, and he was to give me notice as soon as he could fix upon the time when they could get the room and other things in readiness.

“In the meantime a Religious Society was organized under the general statute of the Commonwealth, and singers of both sexes associated for the practice of the needful supply of music. Accordingly I received in due time notice from Mr. Boott that his chaise would call for me at 10 o'clock on Saturday, 6th March, to take me to his mother's house in Boston (later, the site of the Revere House, Bowdoin Square, demolished in 1923), there to be joined with himself on the way to East Chelmsford. Conversation, as we drove on together, was easy, various and unconstrained.”

In a note book kept by Dr. Edson is this entry: “Christ Church at Clappville, Leicester, was consecrated in 1824, six miles southwest of Worcester.” This will throw some light on one of the following entries in the Journal kept by Kirk Boott.



"1823. Oct. 31. Moody's house raised.

"1824. Feb. 22. Dr. Gardiner recommended a young man of the name of Edson, at present at Leicester, would be disengaged in a fortnight.

"Feb. 28. J. W. Boott sent some Lehigh coal; tried it immediately. It was soon a red heat and heated the room several degrees higher than it has been this winter.

"March 5. Went with William Appleton to call on Mr. Edson at South Boston; he engaged to accompany me to Chelmsford on Saturday; bought 50 Prayer Books of Williams and one for the desk.

"March 6. Saturday. Sent a chaise for Mr. Edson, and we set off soon after 12 o'clock, dining at Billerica; reached home before 5. Unsuccessful in finding a person to officiate as Clerk. We had a few of the oldest and most sober men in the evening who conversed some time with Mr. Edson and were willing to do anything that did not appear against their consciences.

"March 7. Sunday. Had service for the first time and finding no one willing to officiate as Clerk, took that office upon myself. The service was well performed, the people very attentive, and the sermon an excellent one. Upon the whole, the impression was decidedly favorable. The room was respectably filled. Mr. Edson met them again and explained the sermon between times. In the afternoon the room was much fuller and nothing appeared to be lost.

"1824, April 28. Moody came up with his family for good.

"1824, May 20. Nichols laid the first stone of the church."

The following items are from the diary of Theodore Edson.

"1824, March 6, Saturday. Came up to Chelmsford the first time for the purpose of supplying the people in the Merrimack Manufacturing Corporation with preaching and divine service. Rode up with Mr. Boott and was hospitably entertained at his house.

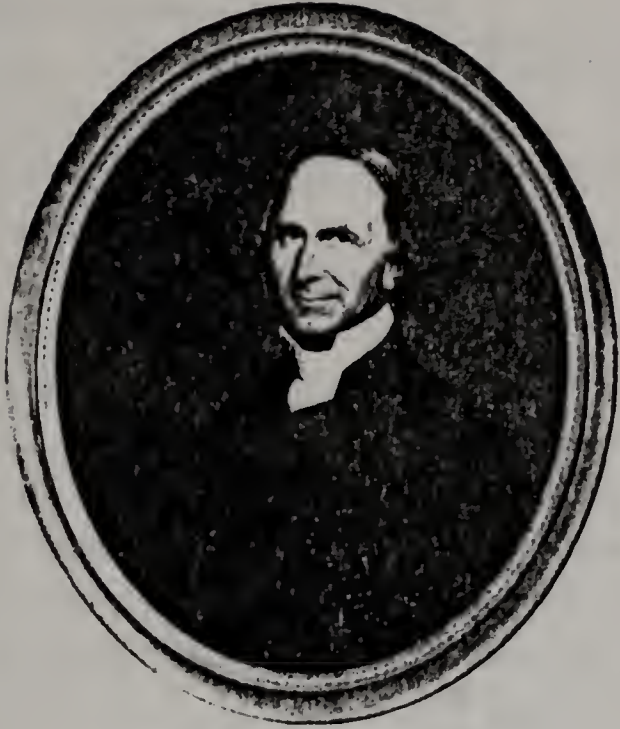
"Sunday. Preached."

For the next few Sundays he journeyed in the stage from South Boston, several times remaining here during the week at Mr. Boott's house. He records on March 14 that he "received an invitation to become their minister." He preached twice on Fast Day, April 1, and had a service on the evening of good Friday, the 16th.

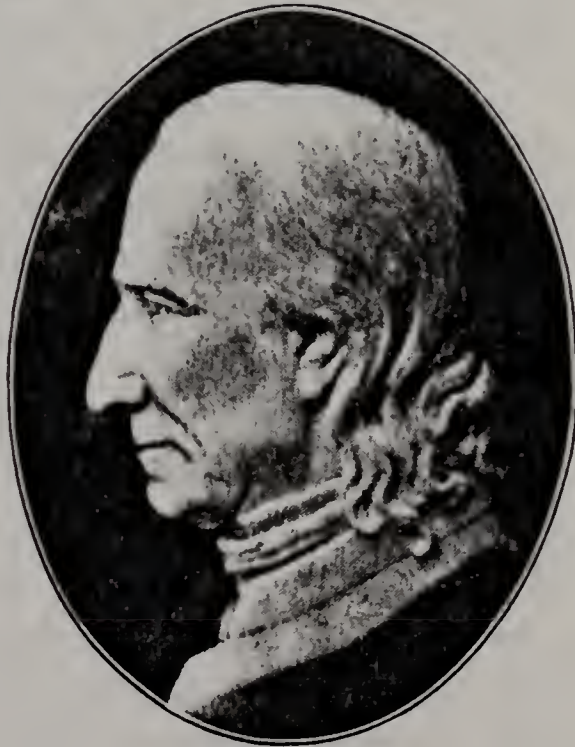
"Easter Sunday, 18. Preached.







*Portrait by Lawson, 1850.*  
THE REV. THEODORE EDSON, D. D.



*Cameo by King, 1865.*  
THE REV. THEODORE EDSON, D. D.



“Thursday I performed the funeral service over the body of Mr. ....Lawrence, drowned in Concord river.”

(Record of this Burial is not found in the printed Parish Register.)

“Friday, returned to Boston.

“Sunday, 25. Preached in Trinity Church. Dr. Gardiner supplied my place at Chelmsford.

“Thursday. Came up to Chelmsford and took my lodgings at Mr. R. Hills.”

“I was not originally bred to the ministerial profession,” continues Dr. Edson in his Fiftieth Anniversary Sermon, “and it was not till I thought myself inwardly moved by the Holy Spirit, nor till Divine Providence seemed to favor, that I ventured to turn me to an educational preparation for the sacred calling; and I proceeded in preparatory exercises with an anxious apprehension as to whether my great desire for the work of the ministry were a natural feeling merely and no indication of the mind of the Holy Spirit. The nearer I approached the point of hopeful admission to Holy Orders, the more fearfully responsible the office appeared, and yet the more desirable the work. I entered the ministry with a deep sense of unworthiness of so great an honor, and with intense gratitude to God for putting me into the sacred calling. The thought of wages did not occur to me at all as a subject, the consideration of which was to have any weight on my decision for or against the ministry as a profession.

“On our way up from Boston to East Chelmsford, Mr. Boott and myself in his chaise, the Saturday before my first service here, he remarked, ‘You have chosen a profession which, in this country, is the poorest paid of any other.’ “It was evidently intended as an opening of the subject of salary, and to give me opportunity to explain myself as I have now already done. In ensuing conversation I said that ‘I should ask only for a living and should have no anxiety about that.’ When, through his favorable movement, it was decided for me to settle here, he generously made the salary six hundred dollars a year, with intimation that in case of marriage it should be eight hundred and a house. Within two years this intimated increase was realized.”

“We arrived at Mr. Boott’s house in good time to go over the mill, No. 1, then in full operation, before bell-time. We then proceeded to the Merrimack Company’s school house, erected on



what is now the site of the Green School, with the easterly line of which that of the old school-house nearly coincided. It was a two-story wood building. The carpenters were there at work on the upper room fairly into the twilight, finishing up the needful preparation of it for public worship the next day."

On Sunday, March 7, that room was filled with people assembled for the first public worship and preaching known ever to have been in East Chelmsford since Rev. John Eliot, an ordained priest of the Church of England, preached to the Indians. The seats were assigned to such persons as were in the employ of the two companies and were all filled. "The service was in accordance with the Prayer Book. Mr. Boott clerked, and the responses were taken up by some others. ("How distinctly," says Dr. Green, "do I call to mind his loud and full response, almost alone!") The singing was good, and the sermon was on Faith. The intermission was two hours, and the second service was fixed to begin at two. The opportunity was taken in the intermission previous to commencing the afternoon service to speak of some distinctive features of social worship, to explain the scriptural authority, the nature and use of responsive worship, and to invite all to join with us in these responses. The text in the afternoon was 'I am the vine, ye are the branches.' The next day I returned to Boston in the stage and was here again to supply on the following Sunday."

Dr. Edson's first engagement was entirely of the most temporary character. Everything was conditioned on whether these services were made acceptable to the people and satisfactory to the Directors. His first engagement was for the opening Sunday, and thence onward from Sunday to Sunday for five successive weeks.

March 19, seventy-three persons signed this: "We, the subscribers, having heard the Rev. Mr. Edson, feel desirous to have him settled here as our minister, and are therefore willing to pay our tax to him, the same as we should to the Town of Chelmsford."

On April 12 the Merrimack Religious Society, thirty members being present, met and voted, "that the proposal made to Rev. Theodore Edson to preach for us one year at a salary of six hundred dollars per annum meets our approbation, and that at a future meeting we will devise the means to raise such sums of money as may be required for the use of the society."



Whereupon Mr. Boott made an agreement with Mr. Edson that he should continue for a year. At the same time it was understood that the success of that year should determine whether the minister or even the use of the Prayer Book should be continued.

Dr. Edson says Mr. Boott occasionally reminded him of the importance as well as difficulty of ministering the Church so satisfactorily to the promiscuous population gathered here as to warrant the Directors to go on with their enterprise of providing worship for their own people, and Mr. Boott mentioned his own purpose of securing the meeting-house over Pawtucket bridge for Church services for himself, family and others who might prefer them, in case they should have to be given up here.

The following incident illustrates Dr. Edson's tact in dealing with peculiar situations. One Sunday morning in the first summer he found all the singers' seats empty. He went on with the service and the next day called on the leader who appeared to be a little embarrassed, but at length said he thought it wrong to read prayers, and that it was against his conscience to be present where prayers were read out of a book. Dr. Edson, seeing that he was probably acting under instructions, replied, "When you understand the subject better you will certainly think differently, but for the present do not violate your conscience." "By the following Sunday others whose consciences were more enlightened volunteered their services, and the singing went on after that without any further failure." "The leader before mentioned afterward overcame his scruples so far as to rent a pew and to receive the sacrament where prayers were read."





### CHAPTER III.

#### ST. ANNE'S BUILT BY THE MERRIMACK COMPANY

The records of the Merrimack Manufacturing Company show that on April 15, three days after the meeting of the Religious Society, above mentioned, the Directors of the Company met and voted, that the agent be authorized to build a church at Chelmsford, of stone, and that a sum not exceeding nine thousand dollars be appropriated for that purpose. The report was signed by Kirk Boott as clerk.

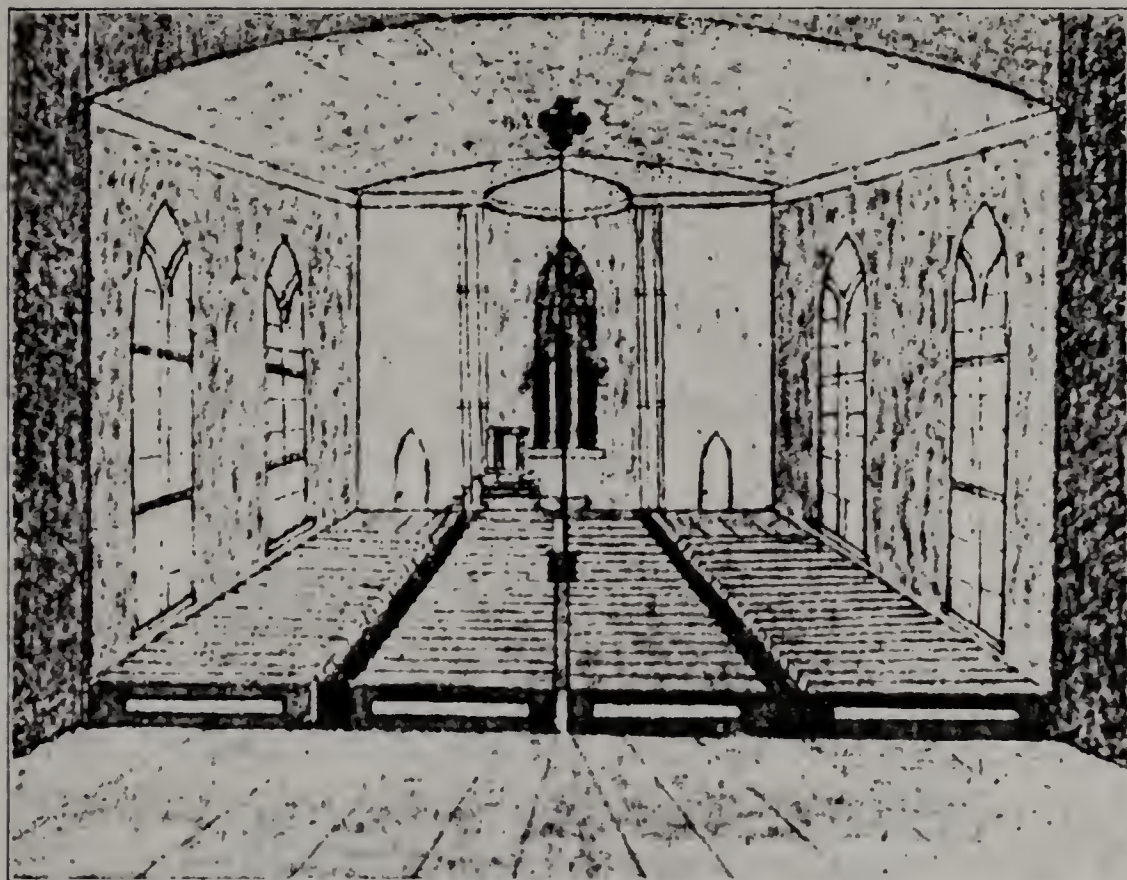
Preparations were soon under way. Mr. Boott drew several plans and discussed them with his friends. His personal attention and taste are marked in every feature of the building, a monument with which his memory will ever be associated. The plan adopted made provision for an enlargement which was carried out in 1845 by adding thirty feet to the easterly end of the church.

Two sites were proposed, one, a lot extending from the Green school to Jefferson street; the other, that which the church now occupies. On Thursday, May 20, 1824, the first stone was laid. The walls went up in the heat of a hot summer, and though of small stones yet the quantity and quality of the cement used and the faithfulness of workmanship were remarkable. "It was done," says Dr. Edson, "with a view to permanency, and few buildings, both as to masonry and carpentry, were more thoroughly constructed. The construction and timbering of the roof are still inspected with great interest by the best builders."

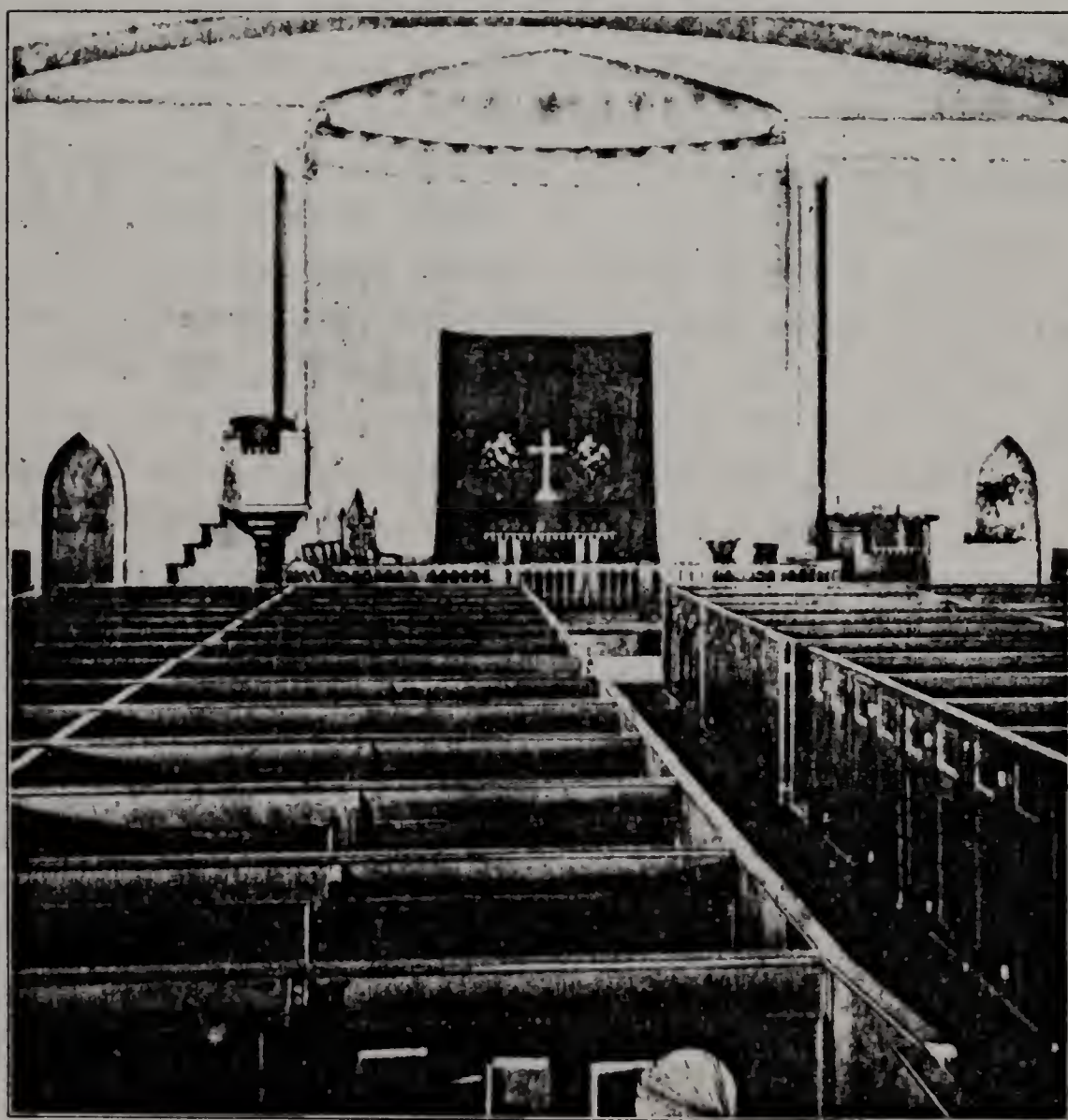
The walls of the church and rectory are two feet thick and built of coursed rubble (mica slate) with quoins of dressed granite. The tower is 20 feet square. The church was 70 feet in length and 54 in width. The 30 feet added, and the new chancel make a total length of about 160 feet. The stone was no doubt dug out of the adjacent canals, which had recently been under construction.

The original box pews with doors or gates are still used, the warden's pews at the west end being higher than the others, as is the case in St. Paul's Cathedral, Boston, built in 1820. The church was heated by an air-tight wood-burning stove in the





INTERIOR OF ST. ANNE'S, 1825. SKETCHED BY B. MATHER.



INTERIOR OF ST. ANNE'S, 1945



middle of the building, the funnel of which went straight up through the roof.

The chancel was a shallow recess with a space enclosed by the altar rail. There was a window in the east wall, shaded by blinds and a red curtain. The Holy Table was of plain construction covered with a handsome red velvet cloth or "carpet" as the ancient Church inventories term it. The reading desk stood in front of the pulpit on the right or north side of the chancel. When the church was enlarged, the desk was placed on the opposite side from the pulpit.

There were two aisles the side pews being close to the wall. The church was lighted by sperm oil lamps hung on an iron rod on either side of the aisles. The choir gallery at the west end extended some distance over the pews.

Nathan Appleton says that so early as December, 1822, the Merrimack Manufacturing Company appointed Messrs. Jackson and Boott a committee to build a suitable church for the Company. The amount *then* voted was \$5,000. Before the spring of 1824 was far advanced, Kirk Boott and Ezra Worthen with others staked out and set apart a lot of land containing a little more than an acre, on the easterly side of the Merrimack canal, and being a part of what had been formerly called the Henry Fletcher farm, as the site of the church and parsonage. Henry Fletcher died in 1762. The church was built with its tower and main entrance facing Merrimack street, the lot lying between Kirk street on the east and Anne street on the west, those being the Christian names of Mr. Boott and his wife. The orientation is not exact. The ridge of the roof points about north east. The consecration was on March 16, 1825, and the Rector moved into the parsonage March 21, 1826.

In Trinity Church, Boston, on November 24, 1824, by the rector the Rev. Dr. Gardiner, Dr. Edson was married to Rebecca Jane, daughter of the Rt. Rev. Samuel Parker who for twenty-five years had been rector of Trinity, Boston, and was for about three months, in 1804, Bishop of Massachusetts.

At this time Mr. Edson's salary was increased to \$800, with the use of the parsonage rent free. Flour was then from four and a half to five dollars a barrel; butter twelve and a half cents a pound; potatoes, ten cents a bushel; eggs from six to ten cents a dozen, and meats in proportion.



The price of board for female operatives was \$1.25 a week; for men, \$1.50. Servants' wages, female, from 75 cents to \$1.00 per week. Taking fifty-two successive weeks in part from 1826, but chiefly from 1827, the average of his household expenses per week was \$3.50.

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"Sunday, May 9, 1824. Wrote the whole of two sermons since last Sunday, the like of which I never did before; both passable. Was mortified exceedingly this morning to see so few present—neither Mr. Boott nor any of his family were there—Mr. Boott called; had a son born at one o'clock today."

May 16, 1824, he made a beginning in the Sunday School. He is promised a horse and chaise by Mr. Boott to go to Leicester. He arranges for exchanges with Rev. Mr. Morss of Newburyport and the Rev. B. C. Cutler at Quincy. His horse taken sick at Newburyport. June 6, 1826, was informed that the Singing Society was last night broken up. He prepares a report for the School Committee for Town Meeting. Examines the schools. He is interested in the cause of temperance and lectures in its interest. When travelling, he stopped at "Temperance Hotels."

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It may be well now to give some account of the formation of the Religious Society and the Musical Society.

#### ORGANIZATION OF THE MERRIMACK RELIGIOUS SOCIETY

By virtue of a law passed in February, 1824, empowering justices of the peace to organize religious societies, on February 16, one week after the passage of the bill, Cyrus Baldwin, Esq., issued a warrant for the first meeting of such a society on the application of Kirk Boott, Allan Pollock, Ezra Worthen, N. Goodwin, George B. Pollock, Richard Hills, Abner Ball, Thomas Dodge, John Dummer, J. H. B. Ayer, Leonard Cushing and Jonas Balcom. At this meeting was organized the Merrimack Religious Society. Its first meeting was held in the counting-room of the Merrimack Manufacturing Company. All persons who signed the original application were present, eleven in number, except J. H. B. Ayer. The Society was duly organized; Kirk Boott, Moderator; George B. Pollock, Clerk; who was duly sworn by the moderator. Assessors: Ezra Worthen, J. H.





B. Ayer and John Dummer; collector, J. H. B. Ayer; treasurer, Nathaniel Goodwin. The name was to be the Merrimack Religious Society.

This Society came into existence in accordance with the ideas of the Directors of the Company, which were that the better class of people, such as they wished to have in the mills, would not be induced to come here to live unless they could have adequate provision for a regularly established public worship in their midst.

“It was on this broad ground, and not merely for the gratification of their respected Agent and his beloved family, that the subject was entertained by the Board of Directors.”

In Vol. 3 of the “Contributions to the Old Residents’ Historical Association” will be found the names of 278 gentlemen who became members of this Religious Society. Ninety-seven signed before the church was consecrated.

After the organization of the Merrimack Religious Society the upper room of the school-house was arranged for the purpose of divine service. This building was afterwards moved to the westerly side of Cabot street for use as a dwelling.

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The question as to who should be the pastor and religious instructor of this new and growing community was, no doubt, seriously discussed by the Directors of the Merrimack Company. Kirk Boott and some others were Churchmen, and would like to have the services of the Prayer Book. Others, the majority, were Unitarians, and the workers in the mills were of various religious affiliations.

Although consecrated to the sole purpose of the worship of Almighty God according to the use of the Protestant Episcopal church, St. Anne’s was the property of the Merrimack Company, and its congregation was composed of persons in their employ, and of various religious training, so that in the administration of affairs Dr. Edson found it necessary to exercise considerable latitude of discipline and a liberal diplomacy. “I was repeatedly assured,” he says, “that they (the Directors) had in view to subserve important interests of the proprietors, through a salutary influence upon the community; that to this end God’s worship, in some acceptable mode, was to be provided for. The Directors had their reasons for making trial of this mode.



Some of them were Churchmen; all of them men of somewhat extensive intelligence and observation, who knew well the general character of this Church. The fact that their agent and his family were Church people had its influence in bringing the subject favorably to their attention, and inducing this form of worship. But it was then well understood that this form was to be fixed upon only upon due trial and a satisfactory degree of success. And the Agent made known to me at the beginning, a distinct plan of providing Episcopal services for himself and family and such others as might join therein, which he had in mind (to use his own expression) "as a dernier resort" in case this should not prove successful. I was assured that my coming as a Church minister was at first but on trial as to whether this mode of ministrations could be made acceptable, at least to the extent of the contemplated accommodations. Accordingly, my first engagement was temporary—from Sunday to Sunday, then for one year; and that year was an experiment, not as to whether the Merrimack Manufacturing Company would make a provision for worship: that was already settled on; but as to whether this particular way of worship would serve the purpose. Before the year was out, the experiment was considered abundantly successful, and I was applied to for a permanent engagement."

#### THE BEETHOVEN MUSICAL SOCIETY

Acting upon a notice previously given, a meeting was held in the Merrimack Company's school-house on the evening of Wednesday, September 15, 1824, at which it was voted to form a "Sacred Musical Society;" the Preamble of its Constitution reads as follows:

"WHEREAS, sacred Music has, in all ages of the Church, been deemed an interesting and important part of the worship of God, calculated to inspire the soul with feelings of gratitude to Him, and sympathy for others, and by which, when well ordered, the mind is filled with devotion, and the thoughts directed to Him who is the only proper object of our worship in the Sanctuary. In order, therefore, to establish a social compact for the purpose of improving ourselves in the Science of Sacred music, and for the promotion of harmony in the duties which may be assigned us as a Musical Society in the congregation which will



worship in the Stone Church now building in this place, and for the establishment, regulation and permanency of the same, we, whose names are underwritten, do constitute and ordain the following as our Constitution"—

The first officers elected were: President, Joshua Swan; vice president, James H. B. Ayer; instrumental master, Abner Ball; first chorister, Edward Sherman; second chorister, Benjamin P. Brown; treasurer, George B. Pollock; secretary, Wm. Goodwin. Nathaniel D. Gould (a professional teacher from Boston) was chosen instructor and was requested to bring 36 such books as he would think most proper, and if approved by the Society, would be accepted. He chose his own book, "Social Harmony." In October, 1824, Rev. Mr. Edson was accepted as an honorary member of the society.

The duties of the first chorister were somewhat multifarious, for it was voted that Mr. Edward Sherman should furnish the society with lamps, oil, wood, and so forth.

The next year it was voted that the Society meet every second Sunday evening at the school-house at early candle light, for the purpose of improvement in singing.

The society held its last meeting on September 5, 1827. Dr. J. O. Green, in Vol. 3 of the Old Residents' Contributions, gives a list of the members of this Society, 75 gentlemen and 53 ladies.

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The Merrimack Religious Society had little resemblance to a regular parish in its structure or relation to the Diocese. It was organized, for good reasons in the unique circumstances of its origin, only under the general statute.

But as a church had been built by the Company for their use it was desired to have the building consecrated, and two wardens were elected on February 17, 1825—Allan Pollock\* and Warren Colburn,\*\* and at the same meeting it was voted that a committee of three be appointed to draw up a paper to enable Mr. Edson to apply for Priest's orders.

Warren Colburn, Paul Moody and Kirk Boott were chosen as the committee, who with the church wardens made the following certificate: "We, the church wardens of the Merrimack

\*Dr. Edson officiated at his funeral August 23, 1859, at his home, 116 Eustice street, Roxbury. He left Lowell in 1826, but Dr. Edson continued to maintain very friendly relations with the family.

\*\*Dr. Edson buried him here September 16, 1833.



Religious Society, and a committee appointed on the seventeenth day of February, 1825, to furnish our clergyman with the necessary documents to enable him to take Priest's Orders, do certify that the Reverend Theodore Edson has been a settled minister with us since March 7th, 1824, that his services have been constant, and very acceptable, that in his private character he has set an example highly worthy of his profession, and that by his kindness and urbanity he has greatly endeared himself to all under his charge."

The agent of the Merrimack Company made application to the Rt. Rev. Alexander Viets Griswold to consecrate the church to the worship of Almighty God, according to the canons, liturgy and discipline of the Protestant Episcopal Church in the United States of America. The Bishop signified his assent to the application, and fixed Wednesday, the sixteenth day of March, 1825, for the solemnities of consecration. Bishop Griswold was at the head of what was known as the Eastern Diocese, comprising the New England States with the exception of Connecticut of which Bishop Samuel Seabury had been consecrated Bishop in Aberdeen, Scotland, in 1784. Bishop Griswold's See-city was then Bristol, R. I., and he came from that place to East Chelmsford to consecrate St. Anne's. The mills shut down for the occasion, and the Corporation and others in the village suspended business, and with their people, visitors, friends and neighbors, more than filled the church.

The service was that prescribed in the Prayer Book. It occupied four hours, from 10 A. M. to 2 P. M. At this service Theodore Edson and his very dear friend, Benjamin Clark Cutler (then of Quincy, Mass., and later of Brooklyn, N. Y.) were ordained Priests by Bishop Griswold.

The Bishop and Clergy, attended by the agent, Mr. Boott, were received at the entrance to the church by the Wardens and proceeded up the easterly aisle to the Communion Table, repeating the twenty-fourth Psalm alternately. The Bishop and several of the clergy passed within the rails of the Altar, and the Bishop, sitting in his chair, the instruments of donation and the keys of the church were presented to him by Mr. Boott. He then offered the consecrating prayers. The sentence and deed of consecration were read by the Rev. Samuel F. Jarvis, D. D., which were then laid by the Bishop upon the Communion Table. Dr. Jarvis was Rector of St. Paul's, Boston. The church





was consecrated under the patronage of St. Anne out of respect to the wife of the Agent of the Merrimack Company.

Morning Prayer was read by the Rev. J. S. J. Gardiner, D.D., Rector of Trinity Church, Boston, and the Rev. Asa Eaton, D. D., Rector of Christ Church, Boston. The Rev. Isaac Boyle, D.D., of St. Paul's, Dedham, and the Rev. Henry W. Ducachet, D.D., of St. Peter's Church, Salem, "participated in the ministrations," and the Rev. Alfred L. Baur, Rector of St. Mary's, Newton, was also one of the clergy present. The singing was of a high character. The instruments were a double bass, a violincello, two clarinets and two violins.

The sermon was preached by Bishop Griswold. The text was I Cor. iv, 1, 2, "Let a man so account of us, as of the ministers of Christ and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful."

In the afternoon of the same day seats were assigned and pews taken by the Corporation employees, and other persons were allowed sittings temporarily as long as they were not needed.

The next day there was a service in the church, the Bishop and several of the Clergy being present, and Mr. George Richardson of New Hampshire was ordained Deacon.

The church was filled from Sunday to Sunday. The corporations required all persons in their employ to attend divine worship and deducted a certain amount from their wages to support it.

A gentleman who was present at the consecration service says: "The day was cloudy and chilly, the church was crowded, many coming in from neighboring towns. The mills were stopped and business generally suspended for the day. The clergy were entertained by Mr. Boott and a collation was provided in the second story of the tower for the Musical Society. At 4 o'clock P. M. there was an auction sale of pews, receiving some two hundred dollars in premiums for choice. In the evening there was a concert of sacred music in the church, got up by Deacon Gould, who sang, with much effect, a piece called 'Jephthah's Daughter.'"

#### SENTENCE OF CONSECRATION

WHEREAS, The Merrimack Manufacturing Company by their Agent, and with the consent of the Wardens and Vestry of St. Anne's, have invited me to consecrate St. Anne's Church to the honor and worship of Almighty God,



I do, therefore, solemnly, and in the name of God, pronounce and declare that this House, called St. Anne's Church, is duly set apart and consecrated to Almighty God; and is not hereafter to be appropriated to any common or profane use, requiring that henceforth it be held as sacred to religious purposes; that it shall be entered with reverence, considering that God is in heaven and men upon earth; that in this place men shall humbly and devoutly confess their sins before God and set forth his most worthy praise; that the Sacraments and other religious rites be in this House regularly celebrated and performed, according to the institution of our Lord Jesus Christ and the practices of the Holy Apostles; that the Holy Scriptures shall be here read for the instruction of the people; and the word of God be duly and faithfully preached, according to his own appointment.

In testimony whereof I have hereunto set my hand, this sixteenth day of March, in the year of our Lord one thousand eight hundred and twenty-five.

Alexander V. Griswold.

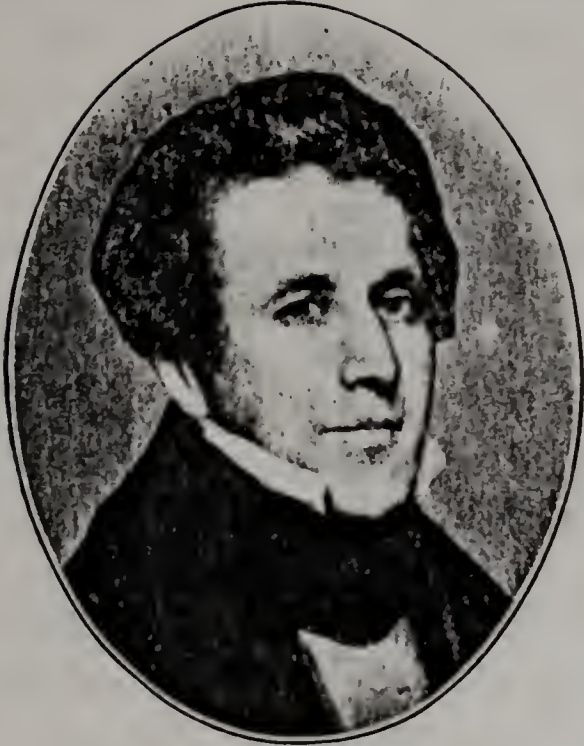
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The Holy Communion was administered for the first time on the first Sunday in April, 1825, it being Easter Day. There were twelve communicants.

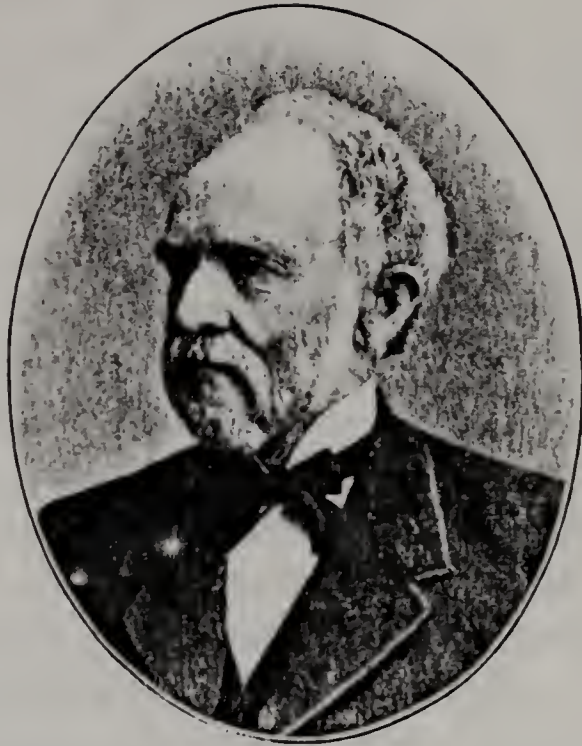
After reviewing the history at the Thirtieth Anniversary of the Consecration, Dr. Edson says:

"And the names of those who were active and foremost in the event which we now celebrate, come up in our cursory retrospection. *Boott*, who was then the man of this community, whose personal attention and taste are marked in every feature of this building—a monument with which his memory will ever be favorably associated. *Worthen*, who, then occupying a place of peculiar influence, and fully apprehensive of a sudden death near approaching, put his strong hand seasonably to this enterprise, with a force and decision which he knew both how to appreciate and how to apply. He died, as he expected, soon and suddenly after the foundations were laid but before the walls were erected. *Moody* stood by the undertaking, and contributed to its success; unfailing in his attendance here, a worshipper to the last Sunday of his life, and was carried through these aisles on his way to his last resting place. The *Wardens* were Allan Pollock, Esq., now (1855) living in a calm, serene old age, in-

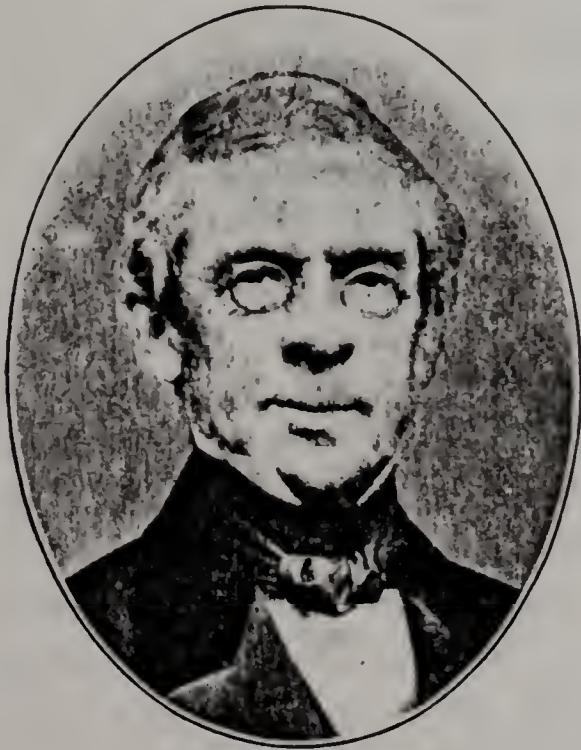




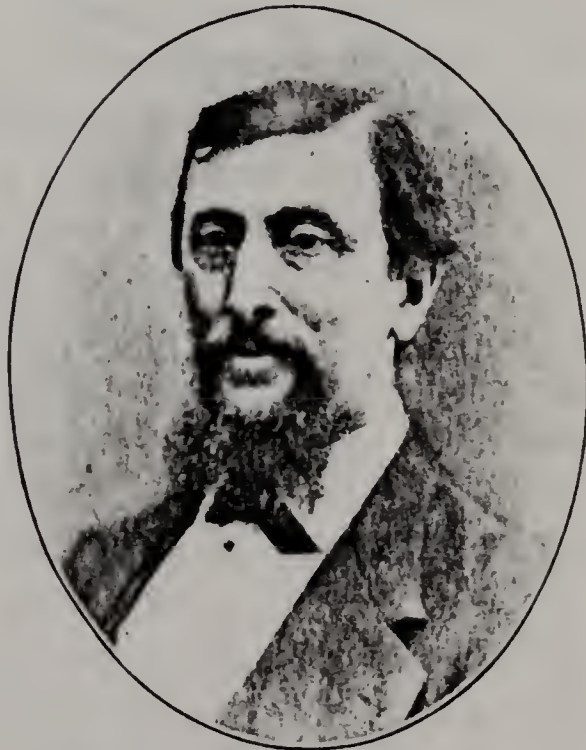
KIRK BOOTT



CHARLES HOVEY



JOHN O. GREEN, M. D.



OLIVER E. CUSHING



telligent, devout and hopeful, surrounded by the surviving portion of his endeared family, and waiting to join the departed; and Colburn, the talented and lamented Colburn, here baptized, here confirmed, here joined with Christ in the Sacrament of the Saviour's body, and hence carried forth to his early grave.

“But I see before me faces living and beloved, of those who took part in the scenes of that day, and in the success of this enterprise; who in their place and station stood by the work, and deserve to be had in remembrance. Years with us have quickly passed. God grant you many more, and every additional one to be better and happier to the last. I see old faces—God's blessing rest upon you. I love the young, their faces shining with gladness, sprightly and hopeful—*spem gregis*—God bless them a thousand fold, for what they are, and for what they are to be! But I honor the familiar faces of fellow travellers. Time may have left his record upon you, may have furrowed you with wrinkles, may have sprinkled you with grey: I mark it not, I heed the traces of his steps only to strengthen respect and affection.

“In view of this occasion I thought of naming over the departed; and from the Records of St. Anne's prepared me a list of those whom we have consigned to the grave. But O! the roll was too long to be called here. Yet as I freshened those scenes of affliction which live in your remembrance, my heart entered into them again; and I wept again. Memory stirs the affections, and affection prompts the memory. How that the thread was snapped in a moment; or how that life lingered; how their grafting in the Lord was our consolation; how they trusted in the Saviour: how they loved the Church, and the place where His honor dwells: how our sympathizing recollections associate them with this house and this occasion! O could the dead speak! Could voice be had from that cloud of witnesses with which we are compassed about, which has been gathering from our numbers for these thirty years, from your own flesh and blood, what would be their testimony as to the comparative profit of this investment? of the comparative importance of the Lord's service; of being in Christ; of abiding in him by means of grace and by faithful service; of training in his house on earth preparatory to that not made with hands, eternal in the heavens.”





## CHAPTER IV.

### ST. ANNE'S UNDER MILL OWNERSHIP

The members of the Merrimack Manufacturing Company were wealthy and enterprising, and were seeking to make the most profitable investments. The founders and pioneers of Lowell believed religion to be necessary to the stability and safety of their investments and to the prosperity and happiness of the new community. Attracted by the opportunity to earn a little ready money, there was gathering here a population who had left behind them their old homes, their religious and school associations. Upon Chelmsford Neck, or East Chelmsford, when the work on the Mills began in 1822, there were living about two hundred people. In two years the number had increased to about one thousand. In 1826 the population numbered 2300. These people even for the good wages offered them would hardly be willing to forego their accustomed privileges, and the mill owners wished to attract the better class for their operatives. The Merrimack Company owned above three-fourths of the land and other taxable property within the limits of the Neck, and were liable to be assessed by the town of Chelmsford for this property for town expenses, including the support of public worship, it being within the limits of the First Parish of Chelmsford whose meeting-house was four miles distant. East Chelmsford became a separate town in 1826. The first town meeting was held March 6 of that year.

The city charter was granted in 1836.

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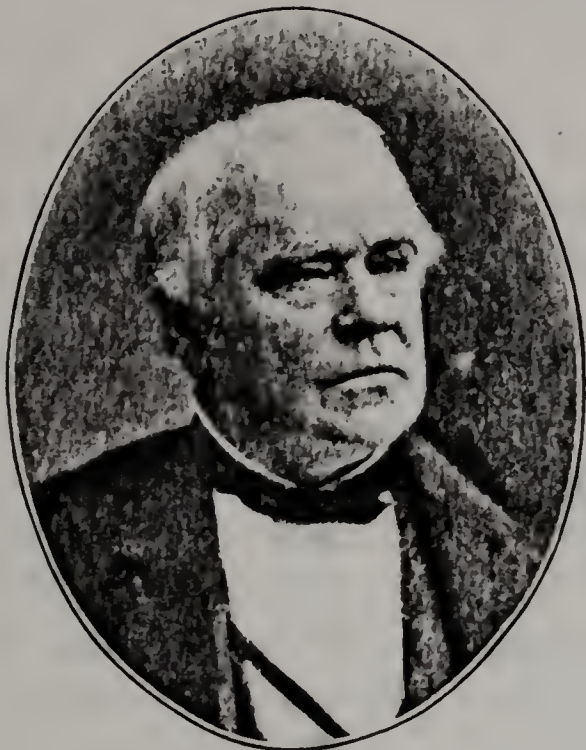
The first item recorded in the Parish Register of St. Anne's is the baptism of John Wright, son of Kirk and Anne Boott, March 20, 1825.

#### KIRK BOOTT'S LETTER TO THE REV. THEODORE EDSON

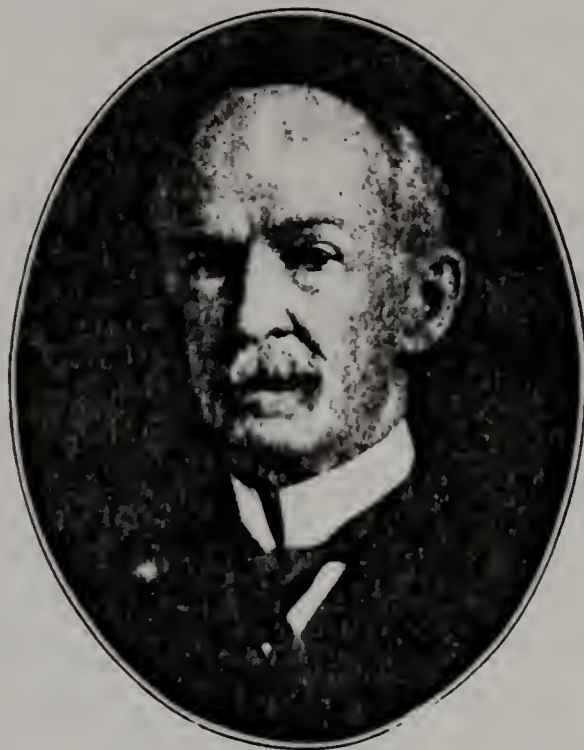
My dear Sir: Mrs. Boott informs me that she has arranged with you that our boy is to be christened tomorrow. His name is to be "John Wright."

In compliance with old customs which I admire, I have taken the liberty of sending you a dozen of wine, and I shall be glad





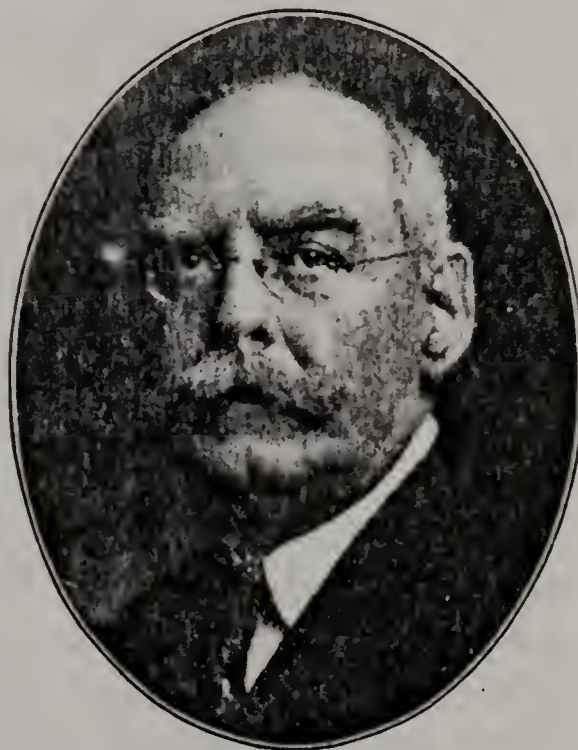
JAMES B. FRANCIS



FRANKLIN NOURSE



WILLIAM A. BURKE



EDWARD N. BURKE



to know that your fees increase with the growth of the Church.

Upwards of 550 seats have been taken in the church already, so that you will not have many empty pews.

With respect and esteem,

Yours very truly,

Kirk Boott.

March 19, 1825.

The first confirmation in St. Anne's was by Bishop Griswold, August 20, 1826. Those confirmed were Joel Lewis, Samuel McBurney, Hepzibah Bridge, Martha Bridge, Nancy Bridge, Ann Grace Livermore and Caroline Livermore. About two years later there were twenty-four confirmed. The various lists of names on the Parish Register include many of the noted people of Lowell: Colburn, Prince, Carleton, Green, Mather, Whiting, Cushing, Wright, Mansur, Brownell, Cook, Butler, Russell, Gilman, Burke, Carney, Hovey, Swan, Whipple, Cowley, Livermore, Lawrence, Worthen, Walker, Wentworth, Pillsbury, Huntington, Francis, Ayer, Norcross, Abbott, Wyman, Motley, Greenhalgh, Savory, French, Moody, Whistler, Appleton.

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The following letters will explain themselves.

E. Chelmsford, April 9, 1825.

Dear Sir:

With a view to preserve some record of the conversations I have had with you in relation to your settlement, I will now repeat the tenor of my observations and shall be happy to receive from you a written reply.

As Agent for the Merr. Mang. Co. I will engage to give you Eight hundred dollars pr. ann. in quarterly payments and to furnish you a house rent free.

In case the form of worship we have adopted shd., contrary to my belief and expectations, be found so unpalatable to the majority of our people that the church is neglected, and the Co. should deem it prudent to substitute some other, I agree that you shall receive a year's notice of their intention, or your salary for the same period, as may be thought most advisable.

I have only to stipulate on your part that if from any cause you desire to be dismissed, that you should give us the like notice, and should this desire arise from more advantageous proposals,



that upon our offering you an equivalent you will consider yourself bound to give us the preference.

I do not anticipate but with reluctance any of these occurrences but rather look forward with confidence to a belief that every year will render a separation less probable, and far more painful.

I am, Dr. Sir,

With great respect,

Very truly yr. friend,

Kirk Boott,

Agent M. M. Co.

Rev. T. Edson.

East Chelmsford, April 11, 1825.

Dear Sir:

In reply to your letter of the 9 inst. I agree to become your minister on the terms therein stated.

In regard to the cases you mention which may possibly lead to a dissolution of this relation, I am willing to submit them to the direction of a superintending Providence. The nature of my connection here is obviously such as not well to admit of compulsion on either part, and I am aware that whenever a separation becomes expedient it will in some way or other be effected. The provisions on that point contained in your letter are perfectly fair and satisfactory to me.

I am, dear Sir,

Your obliged friend and servant,

Theodore Edson.

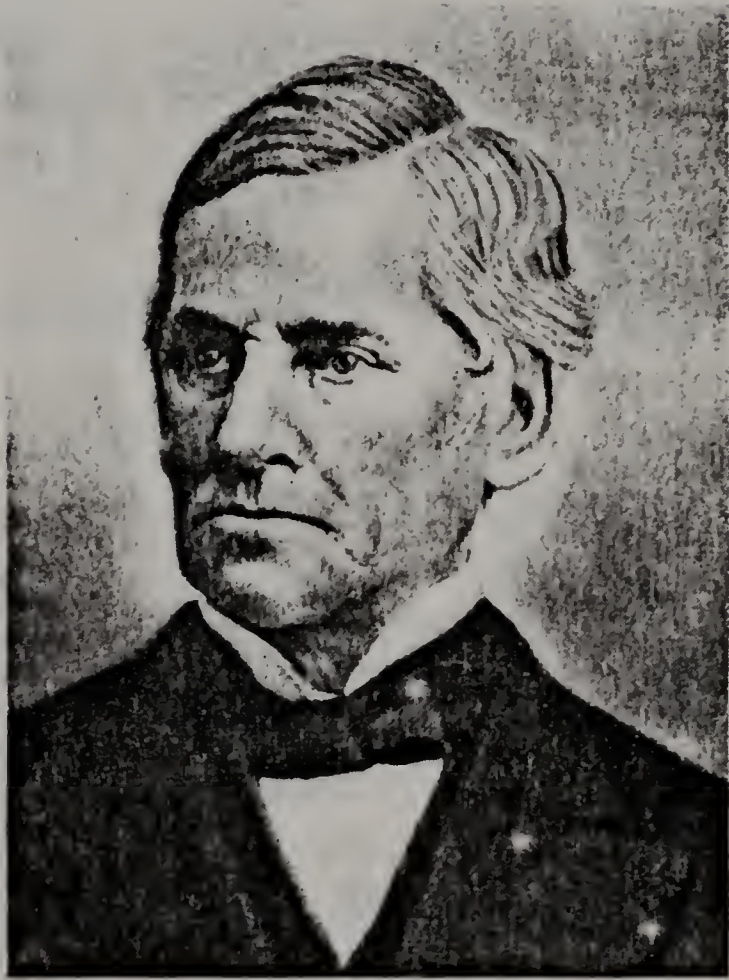
Kirk Boott, Esq.,

Agent of Mer. Man. Co.

In February, 1827, Mr. Edson mentioned to Mr. Lewis his thoughts respecting giving the Agent notice required on leaving. He sees no prospect of his being successful as a minister of the Gospel and the Church under existing circumstances, but is willing to make great sacrifices and engage to stay for life at a reduced salary, "if this congregation can be allowed equal facilities with the other denominations here." He talked with Mr. Colburn and Mr. Lewis, the wardens who seemed "to be truly friendly to the interests of the congregation." The corporation were doing much to aid the departing societies. But his dis-







GEORGE MOTLEY



couragement passed away, and he remained in Lowell. It may be that his frequent absences indicate a certain restlessness, or that he was in demand as a preacher, or both.

The Baptists, Methodists, Congregationalists and Universalists were now withdrawing and forming separate organizations. The Unitarians withdrew in 1829. Dr. Edson maintained the kindest relations with them.

“May 20. Preached three times at Bridgewater.

“June 20. Preached the Convention sermon in Boston.

“June 24. Preached at St. Paul’s, Boston.

“July 8. Preached in Newton.

“Sept. 16. Preached in Cambridge.

“Sept. 26. Preached Convention sermon at Claremont, N. H.

“Sept. 27. Preached at Windsor.

“Sept. 29. Attended commencement at Cambridge.

“Oct. 4. Preached in Berkshire, Montgomery, St. Alban’s, and other places.”

He seems to have travelled with the Bishop on a sort of preaching tour.

#### LEASE OF THE CHURCH

From April, 1825, to November 23, 1827, the Rev. Mr. Edson received his salary directly from the Merrimack Company. During this period the Company, being responsible for the tax required by the Constitution and Laws of Massachusetts, retained from each of its operatives the sum of thirty-seven and a half cents, quarterly, for the support of public worship. The Company received the rents of the pews. But a reaction was taking place. The directors felt that they had done too much for the Episcopal Church, and, after the formation of other religious societies, they were annoyed by the clamor of sectarian partiality. Dr. Edson saw that if his position were to become vacant, the Directors could fill it as they might choose. The original contract was that there should be no change except on his initiative. In order that St. Anne’s might be independent of the Company, it was necessary that the Company’s contract with him should be assumed by the Religious Society, and that St. Anne’s should have the use of the Church and Parsonage.

October 20, 1827, the committee of the Merrimack Religious Society (Samuel Batchelder, Walter Colburn and John O. Green) reported that they had conferred with the Rev. Mr. Edson



respecting the terms of the proposed contract between him and the Merrimack Religious Society, as their minister, and that he had expressed his willingness to renew the contract with the Society on the same terms as that now subsisting between him and the Merrimack Manufacturing Company, by taking upon himself the risk of any deficiency that may arise from the rents of the seats not being sufficient to pay his salary and the ordinary expenses of the church. The contract was to be terminated on three months' notice from either party.

In a letter to Mr. Edson, Kirk Boott writes, Nov. 20, 1827:

"I do not approve the change, because I think your situation will not be altered for the better; yet while Mr. Batchelder, Mr. Moody and Mr. Colburn remain attached to the Church, I do not think it will be worse. I do not think it was happily timed. There existed a strong religious excitement, and I could have wished it might have passed away without disturbing the Church. One of the strongest feelings of attachment to the Church is derived from the fixedness of its character and its little liability to be affected with the changing sentiments of mankind."

The obligation to pay Mr. Edson's salary was transferred from Mr. Boott, the agent, to the Merrimack Religious Society. At this time the Church was leased to the Society, in consideration of the Company's contract with Mr. Edson, one condition being as before that the salary should be paid.

This lease was for the term of fifteen years at most, and was to end at the expiration of the Company's contract with Mr. Edson—whether by the providence of God or at his instance. It was on the twenty-seventh of November, 1827, that the Company executed the lease conveying the use of the Church and Parsonage for fifteen years without rent other than that the lessees should pay all taxes levied during the term they should hold the same. Within the next few months the compulsory obligation laid upon property, to support public worship, was removed from the State Constitution and Laws, and the Society was relieved from taxes.

In the correspondence on this matter between Mr. Edson and Mr. Boott, the latter writes, "I am willing to bear you witness that your conduct has fully sustained you in the assertion that your views have been steadily directed to the interests of religion and the welfare of the Church, and further I am not only willing but anxious—to assure you that I think your exertions



have been successful, and that the very existence of the Church depends upon their continuance."

Notwithstanding the losses by the separation from St. Anne's of the Baptists, Methodists and Congregationalists, toward whom the kindest feelings were maintained, the church was all the time well filled and the Sunday School flourished. "When St. Anne's was pruned it put forth anew." During this period, Dr. Edson says, nothing was more natural than the use of all sorts of measures to disaffect those whose attendance at church had not been long enough to attach them strongly to its principles and worship.

At this time Dr. Edson was much besought by influential men (he mentions Dr. Gardiner, Dr. Greene and Col. Apthorpe) to accept the position of assistant minister at Trinity Church, Boston, on the Green Foundation, under Dr. Gardiner. But he declined this flattering offer because he felt that the success of St. Anne's and even the continuance of the services of the Church in Lowell depended upon his remaining here.

In 1826, he was requested to consent to be a candidate for President of Burlington College, Vermont. Two years later he had a call from the Vestry of St. Stephen's Church, Middlebury, Vermont. He was also called to St. Stephen's, Philadelphia. In 1831 a call came from Pittsfield in this state, and he was strongly urged by prominent persons there to accept it. The same year renewed calls came from Vermont.

He was wanted also at Chatham, Connecticut, at St. Luke's, Rochester, N. Y., Trinity Church, Portland, and at Litchfield, Connecticut.

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The Merrimack Manufacturing Company, for various reasons, on January 2, 1826, conveyed all their property including the "Church Lot" to the Proprietors of Locks and Canals. On May 3 of the same year, "in consideration of one dollar, and for the purpose of supporting divine worship," the Locks and Canals conveyed back to the Merrimack Company the property known as the "Church Lot," which included the Church and Parsonage thereon standing.

The deed reads in part: "To have and to hold the above described premises to them, the said Merrimack Manufacturing Company, their successors and assigns forever, so long as they





shall use, or permit the same to be used and appropriated to divine worship and for the residence of a minister of the gospel, and no longer, these being the whole object and intention of the parties to the said conveyance, and neither the said proprietors, nor their successors, nor any other person or persons, claiming by, from or under them, or in the name, right or stead of them, shall or will, by any way or means, have claim, or demand any right or title to the above released premises, or to any part or parcel thereof, forever, so long as the object and intention of the parties hereto, as above expressed, shall be complied with."

A release of the Church property in the following terms was executed and recorded, the date of which was May 22, 1830, the object of which was, no doubt, to cancel the provisions of the deed of 1826, and to make the land and buildings thereon liable to be transferred to anyone, free of such limitations. But it was the opinion of the counsel for the plaintiffs in an action taken later that this release and all transactions intended to defeat the object and intention of the original deed of 1826, were void.

"Now know all men by these presents, That the said Proprietors of the Locks and Canals on Merrimack River, in consideration of ten dollars to them paid by the said Merrimack Manufacturing Company, the receipt whereof is hereby acknowledged, do hereby forever release to the said company, their successors and assigns, the provisions and conditions expressed and contained in the deed aforesaid (meaning the same as has hereinbefore been rehearsed), so that the said Company, their successors and assigns, shall hereafter hold, have, possess and enjoy all and singular, the aforesaid premises, with all their privileges and appurtenances, free of all conditions, to their own use and behoof forever."

In 1825 the Merrimack Company appropriated \$500 for a Sunday School library, and in 1828 gave \$1000 towards the purchase of an organ. The organ was made by William Goodrich. This was exchanged in 1853 for one made by George Stevens, and \$600 was paid him.

The Goodrich organ was paid for partly with money raised by subscription. It is believed that this was the first organ ever used in this region.

In 1827 the church was trimmed for Christmas.





N. W. VIEW OF ST. ANNE'S CHURCH

THE MERRIMACK CANAL



SUBSCRIPTIONS FOR THE ORGAN, ST. ANNE'S CHURCH, 1827 AND 1828.

Paul Moody .....	\$25.00	Thomas J. Greenwood.....	\$ 5.00
Samuel Batchelder .....	20.00	J. H. B. Ayer.....	10.00
Walter Colburn .....	20.00	George Brownell .....	10.00
J. D. Prince.....	20.00	Thomas Budlong .....	10.00
Samuel Law .....	1.00	Cyril French .....	10.00
Weld Spalding .....	1.00	Joshua Swan .....	10.00
Harlin Pillsbury .....	5.00	Richmond Jones .....	5.00
Moses Shattuck .....	5.00	James Derby .....	5.00
Ira Frye .....	5.00	A. W. Fisher.....	5.00
A Friend .....	2.00	James Chandler .....	3.00
James Russell .....	5.00	Charles Smith .....	5.00
Alpha Stevens .....	3.00	Hiram Corbett .....	2.00
Stephen Cushing .....	5.00	John Udall .....	2.00
Stephen Webster .....	5.00	Nathan Leonard .....	2.00
Stephen Dickinson .....	10.00	Joseph Bedlow .....	2.00
G. B. Pollock.....	7.00	Nathaniel Currier .....	3.00
Ed. J. Payne .....	7.00	Maynard Bragg .....	1.00
Richard Worswick .....	5.00	Rufus Paul .....	1.00
Abner Ball .....	5.00	Elihu Gates .....	1.00
Benjamin P. Brown.....	5.00	John Bates .....	3.00
John Dummer .....	10.00	William B. Winch.....	2.00
Thomas Billings .....	5.00	Charles Shenvin .....	1.00
John O. Green.....	10.00	William Paul .....	1.00
John Richardson .....	5.00	Thomas Clark .....	1.00
Charles Green .....	5.00	Hiram Thompson .....	3.00
Jonas Balcom .....	5.00	I. Leighton .....	2.00
Charles Nichols .....	5.00	Samuel Dyer .....	1.00
Christopher Coates .....	7.00	John Wood .....	1.00
Jonathan Tyler .....	10.00	Christopher Bearon .....	2.00
Danforth Atherton .....	3.00	Amos Proctor, Jr.....	2.00
Joseph Plimpton .....	1.00	Michael Gannon .....	1.00
Benjamin Parker .....	1.00	James Brogdon .....	1.00
Joseph Bowers .....	1.00	William Brogdon .....	.50
Peter Taylor .....	2.00	Benjamin Gannon .....	.25
J. Phelps .....	1.00	James Dougherty .....	.25
Ezekiel Morrill .....	2.00	John Gannon .....	.50
William Roby .....	1.00	Joshua Matthews .....	.50
Cyrus Rollins .....	1.00	Peter Curran .....	.50
John Fletcher .....	1.00	John Conliff .....	.50
Charles Bacon .....	.50	Ithamar A. Beard.....	2.00
A Friend .....	3.00	Peter Gannon .....	.50
Charles Smith .....	1.00		\$360.00

In the year 1831 the name of the Merrimack Religious Society was changed to that of "The Congregation of St. Anne's Church." Neither the release from the "Locks and Canals," nor the change of name of the parish had any effect on the operation of the lease, which had then eleven years to run.



## CHAPTER V.

### ST. ANNE'S BOUGHT BY A CORPORATION OF PROPRIETORS

During the financial embarrassment of 1837 manufacturing interests were much depressed, as was business of all kinds. Banks suspended specie payments, paper currency depreciated in value and prices were correspondingly high. Dr. Edson says he was at that time indebted to two men for relief in a trying situation. James Cook, Esq., Church Warden, and Calvin W. Cook, Esq., superintendent of the Sunday school. The former was the successful superintendent of the Middlesex Company's mills, and the latter, a very skilful and faithful overseer of the same establishment. Of men in their respective positions they were among the most useful in the community. By their thoughtful kindness, without solicitation, Dr. Edson's salary was raised to \$1000, with the free use of the Parsonage continued.

In 1839, he added to his exacting duties the editing of the "Christian Witness," a Church paper published in Boston.

During the years 1841 and 1842 the Rector's health became impaired and he was advised to go south. Two hundred dollars was provided by the Vestry for his expenses. He went as far as Charleston, S. C., by water, and returned leisurely by land, at the end of three months. At Baltimore, Philadelphia and Brooklyn he was the guest of friends. He finished with a trip to Niagara Falls. During his absence his parochial duties were performed by the Rev. Mr. Leeds of Salem.

His ill health was supposed to be connected with the lungs. In Philadelphia he consulted Dr. Gerhardt, a physician of note, who told him his lungs were sound, and gave him a note for Dr. J. O. Green of Lowell. The advice of a brother clergyman of Philadelphia probably saved him from further trouble. He was given some rules and illustrations, the practice of which enabled him to use a natural note in reading and speaking without special effort or fatigue. Dr. Edson had a clear, silvery voice of sufficient depth of tone to be pleasing and impressive.

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In 1835 and again in 1839 efforts had been made to ascertain on what terms the Religious Society could become possessed of





the Church and Rectory, with the idea of enlarging the church to extend the work for the benefit of the Merrimack Company's operatives, the original purpose of the Directors, and which as an experiment Mr. Boott had declared was successful.

In 1840 and 1841 there were further ineffectual proceedings, with the same end in view. So cramped for room was the congregation that Chapel Hall was rented as a chapel-of-ease, and the Rev. Mr. McCoy was engaged for a year to minister to the mission which before the end of the year was independently organized as St. Luke's Church.

#### ST. LUKE'S CHURCH

It has been stated that the services held in St. Anne's Sunday school house simultaneously with those in the church were for persons who could not find accommodation in the crowded church.—These included many children. Calvin Cook, Robert Morville and other laymen read the service. It became a sort of mission and quite a congregation. Dr. Edson wished that the Church in Lowell should expand into a second parish, and a hall was procured in the upper part of Wyman building, now "Wyman's Exchange", at the corner of Merrimack and Central streets, and was named "Chapel Hall", where services were held July 13, 1840. Rev. Mr. Pollard officiated in the morning, and Rev. Amos D. McCoy in the evening. The latter was engaged for one year beginning August 23, 1840. He was a pleasant, not particularly intellectual, man, an eloquent preacher and a good reader. George Hedrick was organist. The hall was filled, and Mr. McCoy anxious to build a church. There was indifference and opposition, but he gathered money and a company was formed, known as the Proprietors of St. Luke's Church. For nineteen cents a foot the Nesmith brothers, with others, sold to the Proprietors a lot of land opposite High street on East Merrimack street, and then built a church of wood at a cost of \$14,000. August 9, 1841, a parish was organized, and Mr. McCoy elected rector at \$800 a year. Twenty-five communicants were transferred from St. Anne's, making the total number on the register of St. Luke's 140. When the lease of St. Anne's should expire, it had been purposed to combine with St. Anne's people in building up the new parish that it might help in purchasing the church, and so have two strong parishes. But the opposition was enough to affect success. Samuel Lawrence gave assurance that the



mill corporations would help this, as they had other religious ventures in Lowell, and the Bishop added his endorsement to Lawrence's promise of aid, but B. F. French was opposed to St. Luke's and probably influenced other agents. William Appleton gave a decided negative from the corporation treasurers, which doomed the enterprise. Dr. Edson went to Boston, had a half hour's interview with Mr. Appleton, and endeavored to persuade him to redeem St. Luke's, but without avail. " 'God knows best,' he says, 'where to lay the responsibility of defeating a most worthy object, and scattering a flock gathered with such promise.' " December 11, 1845, the property was sold to the Congregationalists for \$7,500, and later the new owners combined with the Unitarian South Congregational Church in utilizing the property as the present "All Souls."

Some time after the expiration of the lease the Society was allowed to purchase St. Anne's for twelve thousand dollars. There was a condition that the Parsonage be vacated by the first of March, 1843. The first price asked was \$15,000, no part of the lot to be used for any purpose other than at present, or the church could be rented for 6 per cent. of the price, \$900 per annum.

The Rector and part at least of the congregation denied the justice of appropriating the property to any other uses than those explicitly expressed in the original deed and held that the Merrimack Company was a mere trustee of the property for the use of St. Anne's congregation and their minister.

The twelve thousand dollars was raised by subscription among the members of the congregation and others, the individual subscriptions varying in amount from "nine-pence" (twelve and a half cents) to \$1,250. "When the treasurer of the church, with the cheque in his hand was on his way to the counting room, he met Patrick T. Jackson, one of the early directors of the Company, who on knowing his business said, 'It is no better than highway robbery.' "

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"The Congregation of St. Anne's Church" (the name adopted in 1831) now assumed a corporate form, and for some years was known as "The Proprietors of St. Anne's Church." The stock of the corporation was divided into shares of fifty dollars each, and representation was allowed on half a share. Each share was entitled to one vote, but no stockholder was allowed more than twenty votes.





MISS ELIZABETH MASON EDSON



PROPRIETORS OF ST. ANNE'S CHURCH, 1843.

	Shares		Shares
Samuel Lawrence .....	25	George Brownell .....	5
John O. Green.....	12½	Dennis Fay .....	1¼
Stephen Cushing .....	6¼	Sarah C. Whiting.....	5
Walter Wright .....	5	Mary Worthen .....	2
J. H. B. Ayer.....	4	Nath'l Wright .....	12½
George H. Carleton.....	15	James S. Russell.....	1¼
Daniel Bixby .....	5	Elisha Huntington .....	1
Charles Hovey .....	2	H. M. Moody.....	6¼
Ziba Abbott .....	3	James Russell .....	2
James Cook .....	8¾	John Butcher .....	1¼
Calvin W. Cook.....	5	Joseph M. Dodge.....	4
William Schouler .....	2½	Joseph Bedlow .....	2
Cyril French .....	10	C. M. Marvel.....	3
Mrs. Moody .....	6¼	Chas. L. Tilden.....	5
Samuel Burbank .....	4½	Benj. F. French.....	10
Benjamin Green .....	2½	H. Pillsbury .....	4
Robert Prince .....	3	Ph. Whiting .....	2
Ed. I. Payne.....	3	S. R. Hanscom.....	1
Jesse Phelps .....	2	John D. Prince.....	4
John W. Holland.....	2	P. O. Richards.....	2
Turner H. Jenkins.....	1	Theodore Edson .....	1
Jon. Adams .....	1¼	Wardens about .....	12
Joshua Swan .....	8	Fractions .....	6

The next year was an eventful one for St. Anne's. On November 23, 1842, the lease of the church and parsonage, given to the parish by the Merrimack Company, expired by limitation. Mr. Boott had died in 1837, Mr. Moody, Mr. Colburn, Mr. Lewis, Mr. Eben Appleton and Judge Livermore were dead, and the Company determined to take possession of the house. On the first of February the two wardens made a formal call on Dr. Edson and informed him that agreeably to the terms of the contract for the purchase of the church building, the parsonage must be vacated on the first of March, leaving him four weeks to move out, and without intimating whether or no they would do anything in the way of finding a new home for him or paying the rent. He had paid none for the parsonage. He had lived there for seventeen years and there were many hallowed memories attached to this home. To it he had gone on his marriage, and there his only child was born, she who had made the home a cheery place and who as she grew to young womanhood had grown also into the affections of the parishioners and the many guests whom it had sheltered. It had been the centre of church





work and social activity, with Mrs. Edson as a charming hostess, one who possessed a well-cultered mind and ready wit. The latch-string was always out and the welcome parishioners did not need to ring before entering.

The feeling against the Company for their action was strong and widespread. The Rector received the kindest expressions of sympathy and good will. Mr. Prince said to him, "Never mind, you will get back again some day." Not long after the parsonage was vacated, a fence was built between it and the church.

The Edsons moved to the "Stone House," on Pawtucket street, built by Phineas Whiting in 1824 from a ledge or quarry he owned on Fletcher street, and used as a tavern, kept sometime by Balch and Coburn. It stands opposite Fletcher street, and was owned at that time by the Locks and Canals Company. The first town meeting of Lowell was held there March 6, 1826. The beautiful location overlooking the Pawtucket falls in the Merrimack and the plentiful supply of salmon, alewives and other fish for the table made it a popular resort for wealthy people from Boston and elsewhere.

It was later the home of Dr. J. C. Ayer, and by gift of his widow and son, Frederick Fanning Ayer, became "The Ayer Home" for destitute children. Dr. Edson and his family were glad to find a refuge there, and paid for it two hundred dollars a year rent. A company of more than five hundred friends came to greet them with kind expressions of interest in their welfare and that of the Church.

Dr. Harlin Pillsbury had proposed to Dr. Edson to join Dr. Jewett and himself in putting up a block on Kirk street, each one owning a house. The price of the land was \$800, and Dr. Edson's share of the cost of building was to be \$2000. Mr. Cyril French, a contractor and builder offered to take the entire charge and oversight of the work, giving the advantage of his time, care and skill without compensation. He, with the foremost men of the parish, strongly advised Dr. Edson to accept Dr. Pillsbury's proposal. During the years of his ministry Dr. Edson had been able to save \$2000, and it was proposed that he borrow the balance, \$800, on a mortgage of the property. The Proprietors of St. Anne's were resolved on retrenchment and made no addition to his salary to pay the rent of his hired house, so that at first he felt he could not go on with the new building project.



But it was not long before members of the parish intimated the deficiency would be made up to him, and on Christmas morning he received from a few individuals a purse of \$200, and at the next Easter his salary was raised to \$1200.

In January, 1844, Mrs. Edson's mother died and left her a small legacy (\$5,000, says Miss Edson), and although the cost of construction exceeded the estimate, this enabled him to proceed with the building, which, when completed, he occupied with his family for seven years.

Near the beginning of 1845, at the same time that the City Library was opened, Dr. Edson started the Rector's Library at St. Anne's.

At the time of the failure of St. Luke's Church, St. Anne's was full, and most of those who had been averse to that enterprise favored gathering all into one congregation, but St. Anne's could not accommodate those who wished to return there. This was deemed a favorable opportunity of carrying out the original plan of adding thirty feet, about one-third of its length, and thus bringing the building into better proportions. The expense involved, with some needed repairs, was about \$4,000.

The last service in St. Anne's, before the alteration in the building, was on the twelfth of July, 1845. For thirteen Sundays the congregation worshipped in the basement of St. Luke's and were again in St. Anne's on the nineteenth of October, with an addition of forty-four pews, immediately occupied by the increasing congregation.

Dr. Edson urged the immediate payment of the debt and said he was willing to do his share if the rest of them would do theirs; that he was willing to serve them for five hundred dollars a year if that were necessary in order that the debt might be paid off; the debt was, however, secured by a mortgage on the church, and was not paid for ten years.

The discovery of gold in California in 1848 caused an emigration of many American operatives in the Lowell mills and this to some extent affected the congregation of St. Anne's.

At the annual meeting of 1848 the salary of the Rector was raised to \$1400 and continued the same for ten years.

At that time a stone house above the river on Andover street about a mile from the church, was offered for sale and Dr. Edson bought it in 1850, for \$5,500. It was called the Manse, the name being on a stone over the front entrance. It had been the residence



of the Rev. Mr. Atkinson, pastor of the High Street church, which had been St. Luke's. Dr. Edson refers to it as a delightful residence, a lovely home, rich in sweet remembrances, where with his family he lived among pleasant neighbors, and enjoyed the "exceeding beauty of river and hill-top scenery." It still stands, somewhat lower than the street, high above the southern shore of the Merrimack, where the falls and the curving banks of the river form a charming picture, with Christian hill towering on the opposite side for a background. Across the street, on still higher ground, is the beautiful estate of the late General Benjamin F. Butler, who with his family was always a kind and interested neighbor as well as a good friend of St. Anne's. Near by were also the Hoveys and other good friends and parishioners. Here he lived for fifteen years.



ST. ANNE'S AS ORIGINALLY BUILT



## CHAPTER VI.

### THE REGULAR PAROCHIAL ORGANIZATION

The year 1855 was a memorable one in the history of St. Anne's. The corporated Proprietors, some of them at considerable sacrifice, gave up their shares of stock to the Wardens and Vestry and merged into the common parochial form of organization; and at the same time by a generous subscription paid off the debt and released the mortgage on the church.

On Sunday, March 18, was celebrated the thirtieth anniversary of the Consecration, it being thought better to have the celebration on Sunday than on the 16th.

Invitations were forwarded to the Bishop and to each of the surviving clergymen present at the Consecration, to the Clergy of the Diocese and former members of the Parish. The Beethoven Musical Society, who sang at the Consecration, resumed their places in the choir and sang on this occasion. The ladies of the Parish had raised sufficient funds to introduce gas-fixtures, more than one hundred and fifty burners, "in a novel manner," being arranged along its lofty cornice, and a Star of Light, with the letters I. H. S., being placed at the top of the chancel over the Altar. Before this, as has been said, the church was lighted with sperm oil lamps suspended by iron rods on either side of the two aisles.

The offertory amounted to \$4,308.66, \$200 of which was a gift to Dr. Edson, and the remainder was for the payment of the debt.

The music was under the direction of Mr. James Harrison, organist of St. Anne's. There were present and assisting the following members of the Musical Society who sang at the Consecration in 1825: N. D. Gould, George Brownell, Joshua Swan, J. H. B. Ayer, Cyril French, Thomas Billings, Abner Ball, Elisha Huntington, John J. Crane, William Davidson, Eli Cooper, Matthias Parkhurst, Solon Stevens, Alpha Stevens, J. V. Atkinson, Mrs. Ball, Mrs. Owen, Mrs. Wood and Mrs. William Carleton. It is stated by Mr. Hovey that over one hundred singers of the original choir were present.





The church was filled and overflowing. On the day following the Wardens and Vestry were invited to meet the clergy at the Rectory. Addresses and responses were made, expressing appreciation and thanks on both sides. J. H. B. Ayer and George H. Carleton were the Wardens, and the Vestrymen were Elisha Huntington, Cyril French, Dennis Fay, James S. Russell, B. C. Sargent, Charles Hovey, Treasurer, and John O. Green, Clerk.

#### THE SUIT IN EQUITY

An important event in the history of St. Anne's was the suit against the Merrimack Company. On the fifteenth of February, 1856, the Rector, Wardens and Vestry made a formal demand, in writing, for the parsonage and lot in a letter addressed to the Agent of the Merrimack Company then residing in the Parsonage, and the Company refused to comply with the demand. On the twenty-eighth of February, Dr. Edson, by John P. Robinson, his attorney, duly authorized, made a formal entry upon the premises, claiming possession and the right of possession to the said premises, as Rector and Minister of St. Anne's Church.

The annual parish meeting on April 5, 1856, was marked with more excitement and difference of opinion than any previous one. It having been thought right to obtain a judicial decision on the claim of the Merrimack Company to the parsonage before title should be gained by possession. The test vote which was taken by a call of names was forty-six to thirty for action by the Parish, to establish the title to both church and parsonage, and thus to recover the money (\$12,000) which the Parish had paid in 1842, and also to obtain again the use of the parsonage for the Rector, of which use he had been deprived for about thirteen years.

The lawyers employed by the Parish were Hon. Joel Parker, of Boston, Hon. John Paul Robinson, Esq., Benjamin F. Butler, Esq., and William P. Webster, Esq., of Lowell, all of whom, says Mr. Charles Hovey, were not only convinced of the justice of the claim, but of the certainty of the recovery of the property.

The counsel on the side of the Company were Hon. Rufus Choate, and Hon. F. B. Crowninshield, of Boston, and S. A. Brown, Esq., of Lowell.

The arguments in the case were made for the Parish by Robinson and Butler; and by Hon. J. G. Abbott and Charles F. Blake, Esq., for the Company.



By agreement of counsel on both sides, the facts were submitted to the Supreme Judicial Court of this Commonwealth, sitting in equity at the term held in Lowell, in April, 1856, with the further agreement that the decision of said Court should be final.

The "Information," so called, is "at and by the relation of the Rev. Theodore Edson, D. D., Rector of St. Anne's Church in Lowell, James H. B. Ayer and George H. Carleton, Wardens, and Elisha Huntington, Cyril French, Dennis Fay, James S. Russell, Benjamin C. Sargent, and Charles Hovey (Treasurer) and John O. Green (Vestry Clerk,) *ex-officio*, vestrymen of said church, all of Lowell." It is printed in a book of nearly a hundred pages entitled: "The Attorney-General, *ex relatione*, Rector, Wardens and Vestry of St. Anne's Church in Lowell, *vs.* Merrimack Manufacturing Company. Supreme Judicial Court. Middlesex."

Another book of lesser size, but of similar import, containing important correspondence, etc., was also printed for the use of the Court.

The decision of the Court, which is too long to quote entire, was delayed almost four years; the case was twice argued before the Court, and by the act of Providence a change was made in its members, one of the five judges having died and another being appointed in his place. The decision was rendered adversely to the Parish in January, 1860, and is reported in Vol. 80 of "Massachusetts Reports," 14th Gray, occupying twenty-seven pages. The rescript was drawn up by Judge E. R. Hoar, and sent up.

It is stated in the "Opinion of the Court" (here condensed) that no dedication of the lot upon which St. Anne's was erected was ever made by the respondents, the Merrimack Company, so that the land was no longer under their control nor subject to their disposal; that the Company authorized their committee "to build a suitable church for the use of the Company, at Chelmsford"; that there was no intention to dedicate the church and parsonage to any other use than that of the Company; that no trust was intended by the parties or constituted by the conveyance; that the words of the deed do not create a limitation but do create an estate upon condition, of which the distinctive characteristic is the provision, by any form of expression, for re-entry. The judgment was: Information dismissed with costs for the respondents.



As soon as it arrived, the American flag was hoisted upon the Parsonage (then occupied by Mr. Isaac Hinckley, superintendent of the Merrimack Company), and was kept flying for a week.

Mr. Hovey says: "To the common mind this case seems to have established two principles, viz., the inadequacy of the English language to convey inherent ideas (see the original deed), and secondly, the uncertainty of law in this country. The counsel for the Church discovered that the language of the deed was copied from an English deed made to accomplish a similar object. The experience has also illustrated another principle, viz., that organized bodies, when *compelled* to exert themselves, thereby gain strength, as when the gratuitous lease had expired, the congregation was almost immediately obliged to enlarge its accommodations."

The case of St. Anne's Church was one of the most important decisions ever made touching estates upon condition as distinguished from estates in trust.

John P. Robinson, who appeared after many years' retirement from practice, never argued another case. He was confirmed in St. Anne's in 1855.

He was the subject of Lowell's lines:

"John P.  
Robinson, he  
Says he won't vote for Governor B."

He was a classical scholar, an eloquent orator and an accomplished lawyer.

On the first of April, 1856, Dr. Edson made the last payment on the Manse. He says: "To myself and to my dear family, who had interested themselves so earnestly in the savings and self-denying of the enterprise, it was a joyous event. Already had we enjoyed that beautiful, quiet, cosy, tasteful and befitting residence so long that it had become home to our feelings and affections, and being that it was now paid for, we nestled there with the greater comfort and satisfaction and felt that all our efforts and energies were now to be more strenuously as also more advantageously applied to parochial works.

Madame Butler, mother of General B. F. Butler, was almost identified with the family at the Manse, "endeared by strength of mind and soundness of sense, an enjoyable and extraordinary lady."



## CHAPTER VII.

### THE BELLS—THE CIVIL WAR—TRIP TO EUROPE

In 1857 an alteration was made in St. Anne's by which the arrangement of the pews was changed so as to make a central aisle and the number of sittings was increased. These were readily taken, thereby adding to the annual rental over two hundred dollars.

This year the weekly offertory was begun; previously an offertory had been taken only on occasions when there was a celebration of the Holy Communion. The same year a movement was made outside the congregation to place a chime of bells in the tower of St. Anne's. George Hedrick, Esq., was indefatigable in his earnest, persistent and successful efforts to accomplish this.

The bell of the Merrimack Manufacturing Company was rung for service on Sundays for thirty years from 1824, long after the church had ceased to be the property of that Corporation.

A committee to raise subscriptions for the chime consisted of 124 prominent citizens, contributions to be deposited with J. G. Carney, George Hedrick or Oliver E. Cushing. These amounted to \$4,262.90 There are eleven bells, made by Jones & Hitchcock of Troy, N. Y., (predecessors of C. H. Meneeley), all named and suitably inscribed.

Saturday, October 17, 1857, the bells were dedicated. About ten o'clock changes were rung, the Wardens ushered in the mayor, aldermen and city council. Morning Prayer was said, addresses made, and the bells played "Old Hundred," which was sung by the choir and congregation. The bells were rung afternoon and evening.

Mr. Hinckley, superintendent of the Merrimack, living in the "parsonage," was troubled by the bells and offered to give two thousand dollars to silence them, but the Vestry declined. Dr. Edson thought it strange that he with corporation men who had been making bell-noises in the city for forty years, more of it and louder, should complain of the chimes.





The names, weight and inscriptions of the several bells are as follows:

Eb, 2271 lbs. Hedrick Bell.

"From the tower of St. Anne's, we praise thee! O God, and celebrate thy blessing on the generous endeavors of George Hedrick, Esq., and other citizens and friends whereby we were placed here to ring thy praise. Gloria Patri et Filio Spirituique. A. D. 1857."

F, 1448 lbs. Citizens' Bell.

"Art is the handmaid of human good. We were purchased through the generosity of the citizens of Lowell. A. D. 1857."

G, 1134 lbs. Parish Bell.

"First public worship in the village (now Lowell), by Rev. Theodore Edson, March 7, 1824. St. Anne's Church consecrated March 16, A. D. 1825. Allan Pollock and Warren Colburn first Church Wardens."

Ab, 956 lbs. Historical Bell.

"Merrimack Company began work A. D. 1822. Town of Lowell incorporated A. D. 1826. City Charter granted A. D. 1836. A. D. 1857."

Bb, 783 lbs. Ole Bull Bell.

"This bell was the gift of Ole Bull, the great violinist of Bergen, Norway, A. D. 1857. Honor to whom honor is due."

B, 683 lbs. Musicians' Bell.

"To the memory of Handel. Born A. D. 1684, died A. D. 1758. Presented by the principal musical professors and amateurs of Lowell, A. D. 1857.

"To music! Noble art divine,  
Ring forth, ye bells, a merry chime."

C, 608 lbs. Hovey Bell.

"A memorial to George H. Carlton, late Junior Warden of St. Anne's Church. Presented to the church by Charles Hovey as an expression of affection for his early master and late partner. A. D. 1857."

Db, 565 lbs. Bishop's Bell.

"Rt. Rev. Manton Eastburn, D.D., Bishop of Massachusetts. Consecrated December 26, 1842. Tanquam Dei dispensatorem. Epistola ad Titum."

D, 530 lbs. Rector's Bell.

"Presented by the Ladies of St. Anne's Church, to perpetuate the memory of their beloved and devoted pastor, Rev. Theodore Edson, D.D., Rector of the Parish since the consecration, A.D. 1825. Blest is the tie that binds our hearts in Christian love."



Eb, 481 lbs. Founders' Bell.

"Jones & Hitchcock, Troy, Rens. Co., N. Y. August, A. D. 1857."

F, 460 lbs. Ayer's Bell.

"Presented by James C. and Frederick Ayer, Chemists, Lowell, A. D. 1857. Omnibus que prosunt sequimur." (Our aim is health for all.)

Total weight of the chimes, 9899 lbs.

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In November of this year, 1857, Dr. Edson's salary was raised to \$1,600, "a very comfortable relief." "It enabled us to lay out that amount (the additional \$200) on the grounds and garden. These I had very scantily cultured upon the principle of devoting the whole of my labor and strength to the Parish and Church, and my family, likewise devoted, had little or no time for the culture of flowers, or indulgence of a taste in that direction."

"Tuesday, March 16, 1858. Anniversary of Consecration of St. Anne's Church and of my ordination. Prayers at ten. Mr. and Mrs. (J. H. B.) Ayer, Doct. Green and Mr. J. M. Dodge were present of those who were at the original consecration services. Other gentlemen of the vestry and others were in."

Fifty-nine were confirmed in April, 1858, and in October there was to have been another visitation by the Bishop, but Dr. Edson was taken sick early in September, and this had to be postponed until January, when seventy-eight were confirmed.

In May, 1859, fifty-one were confirmed; one hundred and twenty-nine for the year. In the three years, 1857-8-9, the average number confirmed was seventy-seven; the average number baptized one hundred and thirty-eight per year; the average number added to the Communion sixty-six per year; the average number of burials fifty-eight and a fraction. There were over thirty marriages in each of the years 1857-8-9.

After his return to health the question of a curate or assistant was agitated, as it was felt that Dr. Edson was overworked.

When asked if he would like to have an assistant, Dr. Edson replied, "Yes, certainly." But with the understanding that his assistant should occupy additional place and accommodation of divine worship and ministrations in the city.

At a Vestry meeting one member said he had been told that it was cruel to suffer such a burden to rest upon the aged Rector. "It does seem cruel, and our sympathies are moved." "But,"



he said, "you may furnish the Rector with any number of assistants and it will not make ten steps a week difference with him in his labors. He has always done what he could do, and he always will, unless made over anew. Why, look here! as the infirmities of age increase, he assumes new burdens. Within the last two years the West End Mission has been started.

"But a little earlier St. Mary's Orphanage was established. Who runs that? It don't run itself. It must engross much of the Rector's thought and care.

"Still more remote, the Chelmsford mission was started; though it may have attained its majority, it cannot go alone.

"I am reminded of what I used to hear of the Indian who, having a heavy burden to carry, would assume an extra burden, and when he became tired, would throw off a part, and go on lightly another stage; and so on until he should arrive at his destination, with himself and his original burden.

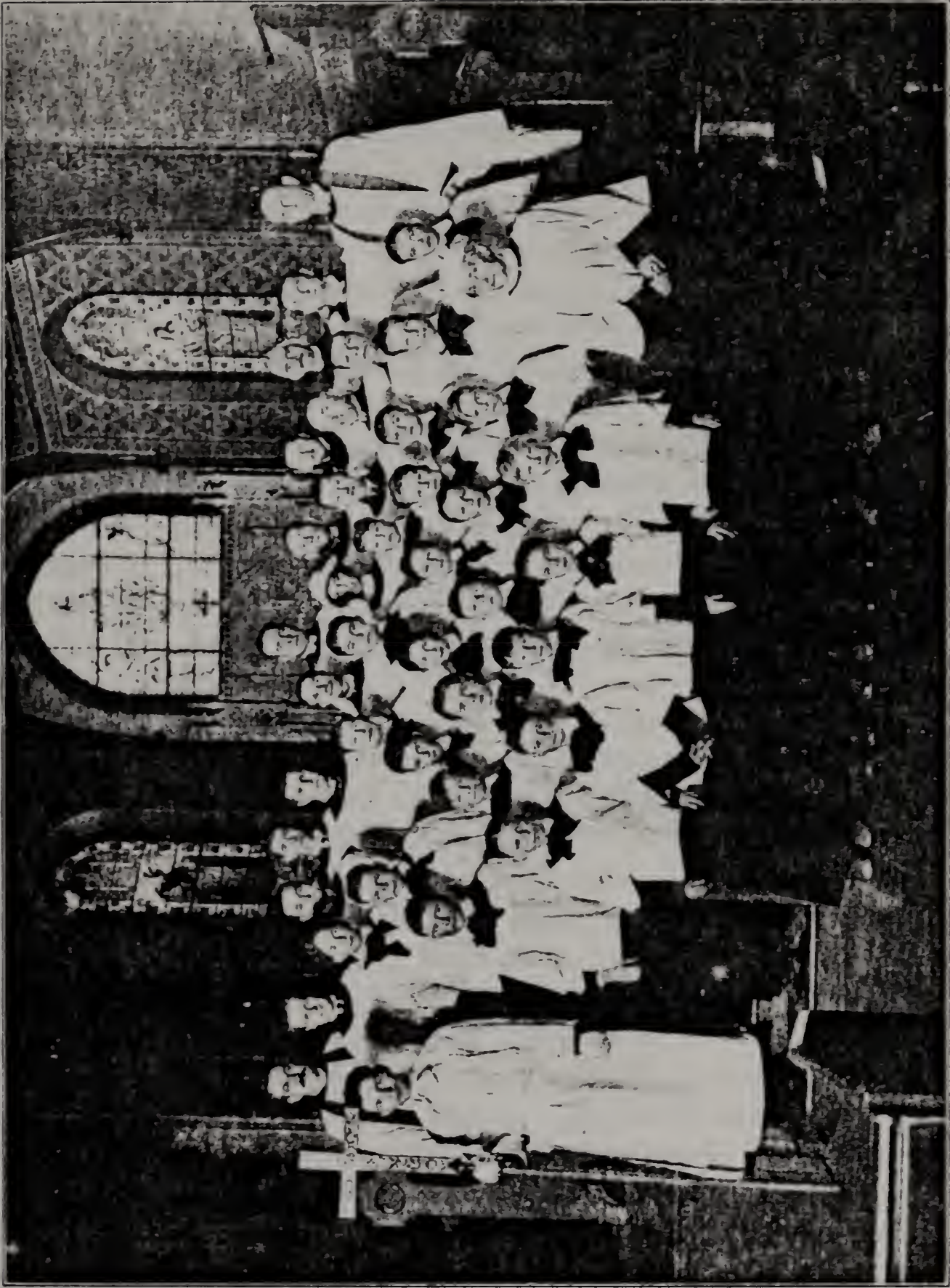
"So, our Rector, by imitating the Indian, may, perhaps, carry St. Anne's safely through to his end. But these extra burdens are not children of St. Anne's, either by generation or adoption, and *she* is not bound to support them."

The speaker went on to say that there were many heathen in Lowell upon whom those who were able and willing could exercise their missionary zeal, and as the ways and means had been provided for in such a way as to impose no pecuniary obligation on St. Anne's, he would vote for the resolution to have an assistant.

But Dr. Edson said that if they wished a clergyman who was to be *his* assistant, he must be the man whom *he* should choose and whose salary *he* should pay. The Vestry presented several names; among them that of Charles W. Homer of Cambridge, whom he selected. Mr. Homer first officiated at St. Anne's February 13, 1859. His work was to conduct services in the chapel Sundays and bring his people to the Church for the Sacrament. Mechanics' Hall was rented and a congregation was gathered, respectable in numbers and character.

Charles H. Burbank served as organist in Mechanics' Hall as early as June, 1860, while as yet there was no choir, and continued in that capacity without interruption. (Mr. Burbank was later organist at St. John's and presented that church with a fine organ.) Afterwards services were held in Wyman's Hall.





THE CHOIR OF ST. ANNE'S CHURCH





### ST. JOHN'S PARISH

This developed into St. John's parish, organized July 30, 1860. The corner stone was laid April 15, 1861, and the building opened for worship the first Sunday in October. The church was consecrated by Bishop Eastburn July 16, 1863.

October 1, 1860, the relation between the Rev. Mr. Homer and St. Anne's was dissolved. Mr. Homer presented a request to Dr. Edson, as Rector of St. Anne's, signed by fifteen persons, asking to be transferred to St. John's. On July 23, 1860, Theodore Sweetser, Esq., issued a justice's warrant for the first meeting. The names attached to the petition were: Elisha Huntington James Cook, Joshua Swan, E. S. Hunt, Robert Prince, J. D. Prince, Charles R. Littler, George Hobson, Alfred Gilman, Edward Prince, and Charles R. Kimball.

The year 1860 was happy for Dr. Edson. At his request the Bishop made an appointment for a visitation about four months in advance, of which notice was given early in January. He says: "We girded ourselves again to the work. My dear family engaged as spiritedly as before and my assistant rendered important and satisfactory help. And God did bless and give us so much success that we were enabled to present to the Bishop seventy-five for confirmation.

There were two confirmations that Conventional year, one hundred and twenty-seven in all, and at least that number were added to the Communion. There were one hundred and thirty-one baptized, and burials numbered thirty-eight.

The pew rents that year were \$3,320.61, of which the Rector received \$1,600 and the quartette choir, \$662.

An article in the Church Journal at this time mentions "the venerable Rector of St. Anne's." "By the use of the word 'venerable' it is hoped it will not be confounded with the words 'decrepit' or 'infirm' for a more energetic and persevering clergyman cannot be found in the United States. Although but little short of three score and ten, it is believed his usefulness is not so near an end as his age would seem to imply. His step is firm and elastic, his eye undimmed, his voice strong and unfaltering, and his complexion clear and fresh; all of which he attributes to the exercise of muscle and lung, in the duties of his calling." "He has more communicants than any other church in the Diocese, and has had within a fraction as many confirmations as the *four* other largest numbers reported, combined," during the year.



## THE CIVIL WAR

The President's proclamation for a Fast, the sad condition of the Country, and threatening political troubles of most desperate character marked the opening of 1861. The Rector perceived by the rush on all sides to newspaper reading, that it would be impossible for the Pastor of a moderate parish to indulge himself in reading the papers and at the same time to discharge with fidelity his duties. (Sunday editions of the dailies began at this time.) Well aware that important news would reach him he determined to give himself faithfully and laboriously to parochial and home cares and services, and did not order a secular paper during the war. Not for lack of interest, he says, in his fellow-citizens exposed therein—his prayers were offered daily for "the people with whom we dwell," and he appointed an additional week-day service of prayer on Friday in behalf of our Country.

Friday, May 3, 1861, the Abbott Light Guards attended a service at St. Anne's by invitation. Bibles and Prayer Books were distributed to the members of the Company as they were about to leave for the Army.

Dr. Edson hated war, and during the War, 1861-5, did not hesitate to express his horror.

He voted for Taylor for President. November, 1848, there was a Whig torchlight procession. At his house in Kirk street he had six lights in the form of a cross in each of his five front windows.

In his opinion the death of Webster and nomination of Scott for President killed the Whig party. The Convention of 1852 was persuaded to support the Compromise of 1850, and the party was said to have died "of an attempt to swallow the Fugitive Slave Law." He called himself a Whig and an abolitionist. As far back as 1838 he wrote, "My feelings and views incline me to the Federalist, alias National Republican, alias Whig party." When England liberated the slaves, he rejoiced.

There is very little about politics in the diary.

Mr. Hovey shared his opinions, and both were somewhat under a suspicion of lukewarmness toward the Union cause. Mr. Hovey was singularly prudent in speech and action. Dr. Edson felt, as did many clergymen, that it was imprudent to preach political sermons, when men were divided into parties.



He greatly disliked the excited and almost frenzied expressions of hatred toward the South constantly heard. A man of peace, his heart was full of love and good will.

The effect of the war upon the currency and financial condition was to double the cost of living. The prices of necessary articles ran rapidly upward to twice and three times the former rates. Coal was \$17 a ton. Some made fortunes. But on salaried men, as is always the case in war time, the changes thus brought about bore heavily, and especially upon the clergy. But it was proposed by the Vestry to reduce the Rector's salary, by way of retrenchment. The Rector proposed that, if the Vestry would make all seats in the church free, and would recommend an offertory on every occasion of public worship in lieu of rents, he, the Rector, would engage to carry on the customary services and pay current-expenses from the avails of the same. This was strongly opposed. He said that he had good reasons to believe that this would be popular, that he knew his people better than any other member of the Vestry, and that it would increase the parish income beyond any point it had ever attained. This proposition not finding favor, he made another to the effect that he would be willing to pay his proportion, with the other members of the Vestry, of any deficit of income to pay current expenses; but his salary was reduced to \$1,400.

In 1863 it was estimated the population of Lowell had decreased as much as ten thousand or more, as the effect of the war, and there was a general unsettling of affairs.

During the Civil War the management of the Merrimack Company, admittedly, showed "lack of sagacity and forethought" in stopping their mills and dismissing the operatives, discontinuing the purchase of cotton and selling goods at a loss, instead of making millions, as they might have done by continuing to run. Dr. Edson thought this might be a judgment of Providence because of the Company's action in the matter of the Church property. But St. Anne's prospered. One hundred and ten baptisms were reported for 1862, but other items were not so large. In 1864 the Parish paid-off a debt of \$1,250 by subscriptions.

#### TRIP TO EUROPE

On the seventieth anniversary of Dr. Edson's birthday, August 24, 1863, a company of parishioners and friends came to the Manse with gifts and congratulations and presented him eleven hundred dollars to defray the expenses of a journey to Europe.



The Eastern District Missionary Association, learning of his intended journey, adopted resolutions of a very complimentary nature which they sent to him. Bishop Eastburn wrote for him a letter of introduction to the most noted of the English Bishops and clergy. He carried a letter from Mrs. Boott to her brother, Rev. Mr. Haden, precentor of Westminster Abbey. Mr. Charles Hovey accompanied him. They sailed from Boston on the second day of September and returned before Christmas, when the bells of St. Anne's announced the home coming. Dr. Edson travelled through Ireland, Scotland and England, meeting the Archbishops and other clergy, and preaching in London and various places in the Kingdom. He met the Rev. A. P. Stanley, afterwards Dean of Westminster and had an interview with Dr. Pusey at Oxford. He visited Paris, but enjoyed England more.

He sent the following letter to his parishioners:

"November 5. This is Gunpowder Plot Day, and the boys are carrying images of Guy Fawkes through the streets.

LONDON, 5 November, 1863.

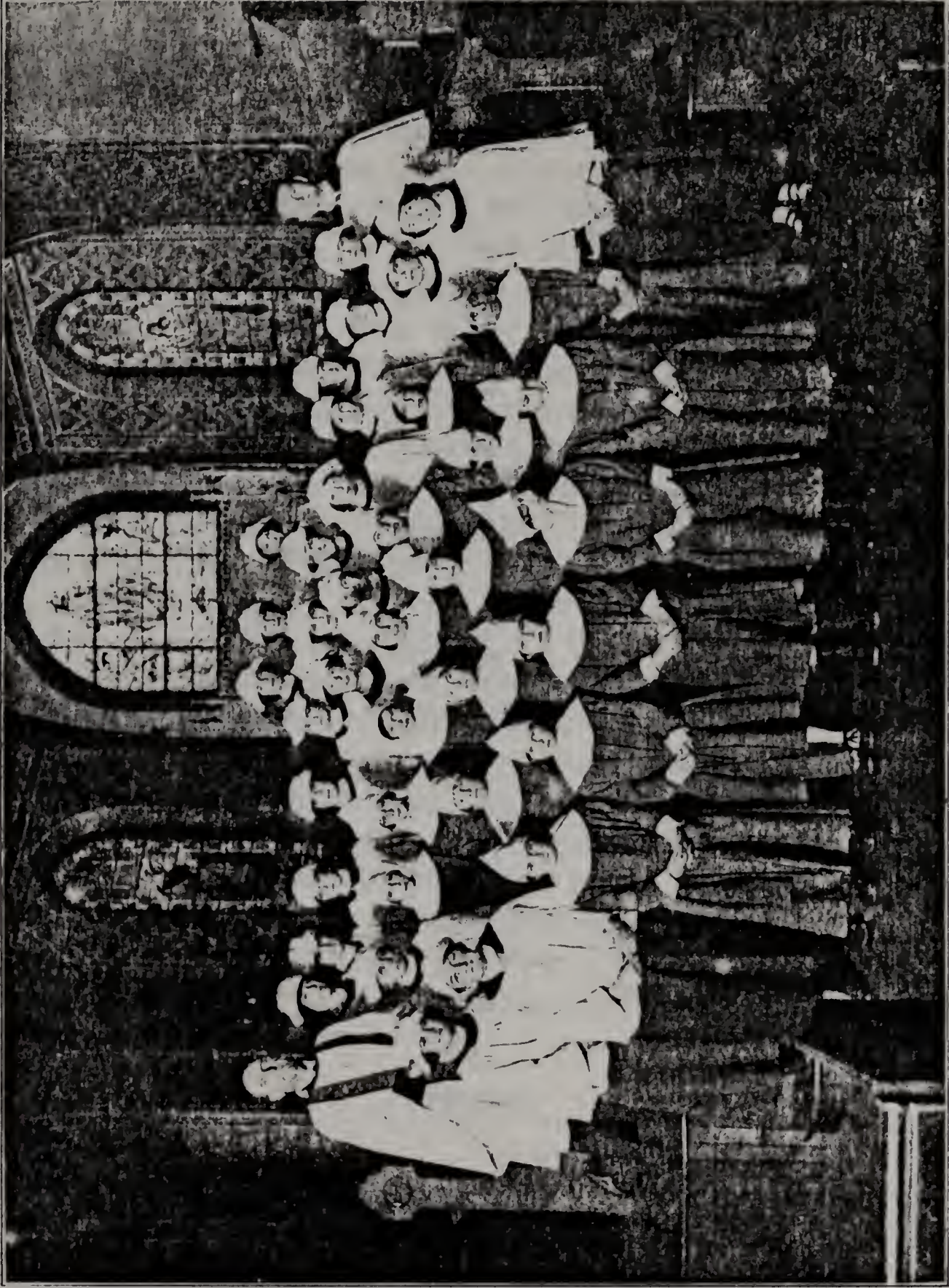
My dear People of the Congregation of St. Anne's Church, Lowell:

My friends, it is but right that I should acknowledge your generous kindness in allowing and enabling me to take the pleasure which I have so richly enjoyed in my journey hitherto. Ireland is a country in which I have for a long time and for good reasons, as some of you know, felt a lively interest. I was desirous of seeing the antiquities, the ancient remains, of Irish history, and more especially the sacred places, sacred ruins and sacred buildings, showing what the country was and attesting to the existence of the Christian Church for more than a thousand years. Another matter of interest in Ireland was to see the people as they are: and for this I had a considerable opportunity. I saw the seats of the nobility, the mansions of the Regents, the comfortable dwellings of the farmers, the cabins of the laborers and the hovels of the poor. These classes I saw and conversed with, and I left the country with a higher esteem and deeper interest than on entering it. Its beauties and its resources are greater even than I had supposed.

In Scotland I saw much that was to me an epitome of interesting and important history. The places and the monuments refreshed me with their testimony to the events to which they re-







THE GUILDS OF ST. CECILIA AND ST. AGNES



ferred me. The antiquities of sacred art in Scotland are perfectly amazing to an intelligent mind.

I entered England at the North. To think of Durham and of what I saw there in the cathedral and castle, fills me with emotion. We were fortunate in the rapidity of our journey to be in York on Sunday, and I was especially fortunate in the acquaintance of a Reverend Canon of the Minster, who generously devoted much time to showing me about and explaining the history and events with which the wonderful objects are connected. Historic monuments reaching beyond the Christian era; the foundations of Roman works, to the time of Julius Caesar, showing something of what the place was in its intimate connection with Rome before and at the time of the visit of St. Paul and other apostles. The ancient city of Chester, though under less advantages, left indelible impressions on my mind. I am in London in the midst of sights to be seen and things to be known.

Paris revealed to me much that is new, but chiefly refreshed me with its past, its rich, its beautiful, its terrible past.

I have seen the Universities of Dublin, of Edinboro, of Cambridge and of Oxford. My visit to the latter place was under every advantage, and was charming. I visited beautiful country churches and parsonages in the vicinity of Oxford, both the old and the new, one of twenty years and one of eight hundred years. I have merely alluded to these topics, that yourselves may judge of the pleasure for which I am indebted under Almighty God, to your liberal and kind allowance. I pray without ceasing for God's blessing upon you, and look forward to being restored to you again, and when I pray to God that we may all of us be better and do better in the things of Grace, I feel for myself an additional responsibility to do better service to my Saviour by being more serviceable to you.

I remain

Your affectionate

PASTOR



## CHAPTER VIII.

### FORTIETH ANNIVERSARY

#### RECOVERY OF THE PARSONAGE

At this time Dr. Edson became convinced that he must leave the Manse by the river side, and this was made known to some of his friends. The family of General B. F. Butler were always excellent neighbors. Mrs. Butler, in the most delicate manner, intimated that if he should wish to sell, she thought her husband could find a purchaser. The General soon called and in a free and candid way talked with Dr. Edson. "You could probably sell this place," he said, "and put the money into United States bonds without taxes; that will enable you to pay a small rent, and leave you something to make up the deficiency of salary." He sold the house, as will be seen later.

The fortieth anniversary of the consecration of St. Anne's was approaching, and it was proposed that the Rector should preach a sermon and receive the offertory, but, although he was gratified by the interest shown, he could not consent to make an appeal on his own behalf. Another project was nearer his heart, that of providing increased accommodations for the Sunday Schools. This he made known in his sermon, and the offertory for the benefit of that object amounted to \$1,171.04.

The anniversary was celebrated on March 19, 1865, being a Sunday.

The Clergy present were: The Rt. Rev. Thomas M. Clark, Bishop of Rhode Island; The Rev. Doctors Ducachet of St. Stephen's, Philadelphia, Bolles of the Advent, Boston, Estès of St. James, Amesbury, Lambert of St. John's, Charlestown, and Edson of St. Anne's, Lowell; The Rev. Messrs. Withington of Dorchester, Richmond of Melrose, Smith of Lowell and Fisher of New Hampshire.

The printed account says: "A pleasing feature of the commemoration was the draping of the chancel, upon the walls of which were placed on tablets of black walnut, the names of prominent men, deceased members of the Parish."



Festoons of purple and white, starting from a laurel wreath at the apex of the Chancel arch, fell gracefully to the top of the columns on either side; here the purple was caught up sufficiently to receive the silver figures "1825" upon the west capital, and "1865" upon the east. From thence, in encircling folds, the drapery extended to the base of each column.

Directly over the chancel arch, in silver letters on black ground, were the words, "Blessed are the dead who die in the Lord."

The names and dates on the tablets were these:

1824 Ezra Worthen	1858 Nathaniel Wright
1831 Paul Moody	1859 Joseph M. Dodge
1832 Ed. St. L. Livermore	1859 A. James Richmond
1833 Ebenezer Appleton	1859 Allan Pollock,
1833 Warren Colburn,	Warden 1 year
Warden 6 years	1860 John D. Prince
1834 Joel Lewis,	1860 Nich. G. Norcross
Warden 4 years	1862 John D. Prince, Jr.
1835 Phineas Whiting	1862 William Spencer
1835 Reuben Hills	1862 Charles L. Tilden
1837 Kirk Boott	1863 Benjamin Green
1842 William Patch	1863 Benjamin Mather
1842 Robert Means	1864 C. F. Blanchard
1847 Jesse Phelps	1864 James Duxbury
1849 James Russell	1864 James H. B. Ayer,
1849 George M. Whistler	Warden 31 years
1852 James Sharples	1864 Isaac Anthony
1852 Edward J. Payne	1864 John P. Robinson
1853 Benjamin F. French	1864 Cyril French
1854 Perez O. Richmond	1864 Nathaniel Wilson
1855 Samuel W. Brown	1864 Justus D. Watson
1856 Thomas Dodge	1864 A. W. Fisher
1857 Geo. H. Carleton,	
Warden 12 years	

The members of St. Anne's choir, who sang on this occasion, were: Mrs. B. F. Rix, soprano; John T. Billings, tenor; Miss Sarah R. Hunt, alto; A. P. Fletcher, basso; assisted by Miss Abby I. Owen, soprano; John F. McEvoy, tenor; Miss Mary E. Wright, alto; Charles Morrill, bass; under the direction of Benjamin Walker, organist.

The music "was of a high order, and seldom equalled for devotional effect." The weather being fine the building was filled. The seating was under the direction of the Hon. B. C. Sargeant, assisted by Messrs. Amos A. Blanchard, Thomas G. Gerrish, Charles M. Williams, A. S. Tyler, Oliver E. Cushing, Timothy





G. Tweed, John O. Green, Jr., and Charles Wyman. When the chimes ceased, the Bishop and nine other clergy, preceded by the Wardens, entered the church, while the choir chanted the twenty-fourth Psalm.

Drs. Edson and Ducachet had been present at the Consecration in 1825. The former preached in the morning, and the latter in the afternoon. Bishop Clark gave the sermon in the evening and Dr. Bolles made an address.

T. G. Tweed played the chimes as the congregation departed.

On Monday the Vestry passed resolutions presented by Mr. Hovey to the clergy, and an address was made by Dr. Green.

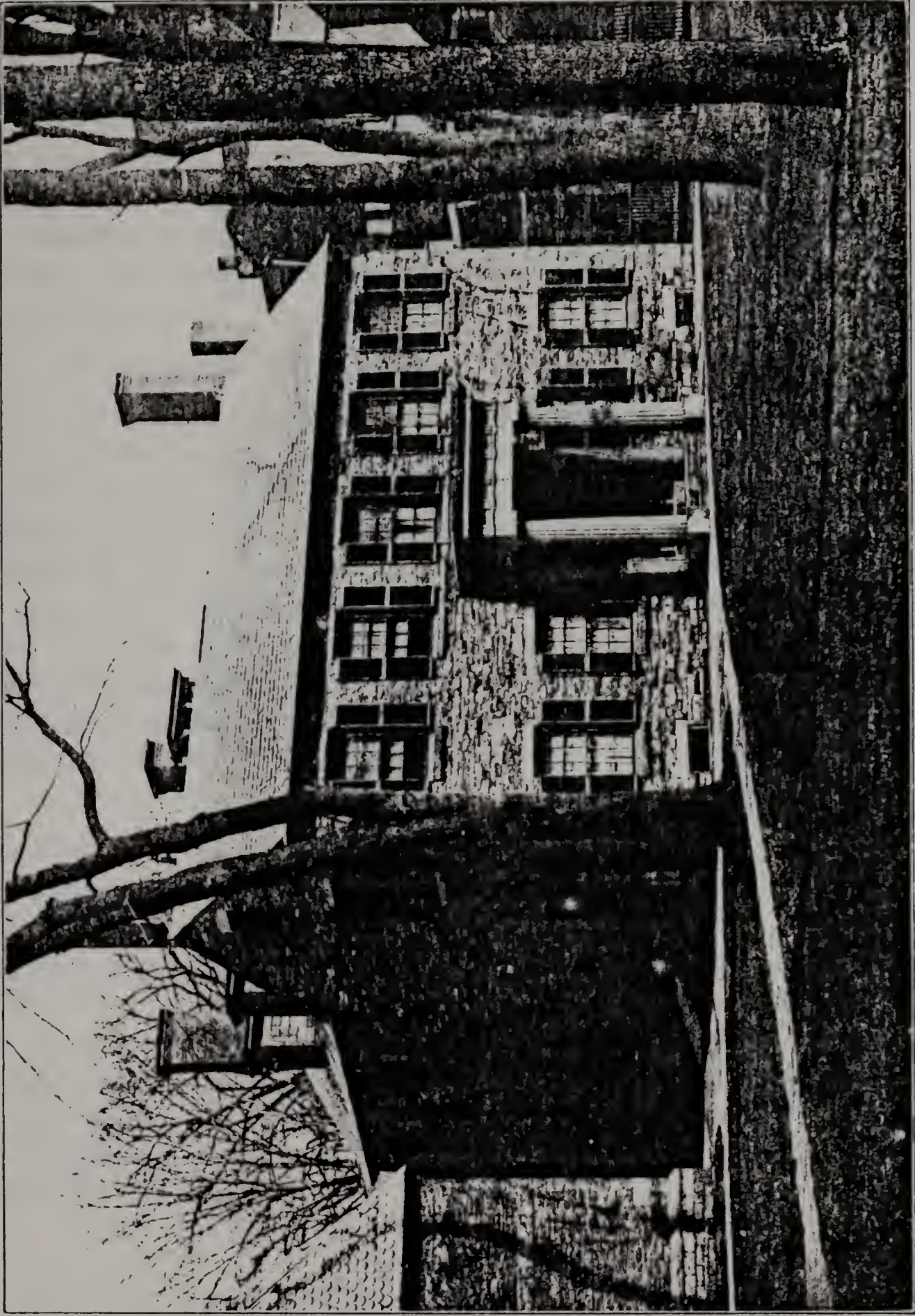
Dr. Edson's sermon was printed by request of the Wardens and Vestry.

Late in the year 1865 General Butler had some communication with the Agent of the Merrimack Company relative to the Parsonage, and, at the suggestion of Mr. Hovey, Treasurer of St. Anne's, several gentlemen called at the General's house on the evening of November 19, to talk over the Parish and condition of the property of the Parsonage. General Butler had learned that the Directors had determined to dispose of the property, either to the Parish or to purchasers for business purposes, so that the Parish must move at once if it were to regain the Parsonage. The next day the General wrote to the Rector, Wardens and Vestry, advising them to have the Parish purchase. At a meeting of the Vestry that evening there was little enthusiasm and the matter was left to the Wardens and Treasurer, they to act as expedient.

Dr. Edson sold the Manse December 14, 1865, to D. W. C. Farrington, who was to take possession the first of February following and for a time the Edsons boarded with the Wymans on Nesmith street.

The committee on the purchase of the Parsonage told Dr. Edson that if the property were to be purchased, the work of raising the money must be done by him, as *they* could not undertake it. Christmas was approaching with all its added duties, and he was about to begin a confirmation class. Moreover, the superintendent of the large Sunday School resigned, giving him that extra care. He could not see the golden opportunity go; so December 20, he took the subscription book (apportioning the sum of \$13,410 among the members of the congregation). Friends





ST. ANNE'S RECTORY



made up \$16,857.20, and the twenty-first of February, 1866, the key of the Parsonage was put in the hands of the Senior Warden, and Dr. Edson and his family moved back into their old home on Whitsun Monday, May 21, and slept in the Parsonage for the first time since the night of Sunday, February 26, 1843.

When the papers transferring the property from the Merrimack Company to the Parish had been satisfactorily executed, it was thought to be proper to make some public expression of acknowledgment to Almighty God for these gracious gifts of his goodness. The twentieth of June was fixed upon, and the following invitation sent:

#### RESTORATION OF THE PARSONAGE TO ST. ANNE'S CHURCH

Rev. Dr. Edson and family will be happy to receive their friends, on Wednesday, June 20, 1866, from 5 to 10 o'clock, P. M.

Lowell, June 9, 1866.

Among the pleasant things attendant upon the return, as predicted by Mr. Prince in 1843, were the expressions of good will from the Corporations. From every counting room connected with the Corporations Dr. Edson received subscriptions of high officials, Agents or Superintendents.

The following letter was received from the Treasurer of the Merrimack Company:

BOSTON, April 6, 1866.

Rev. Theodore Edson, D.D., Lowell:

At a meeting of the Directors held this day, it was unanimously voted to give a quit claim deed, which included all the Company's right, title and interest in both estates (Church and Parsonage); and it is right to say that Messrs. G. W. Lyman and J. A. Lowell, who have been connected with the Merrimack Company from the beginning, cordially approved. That it may long remain, be improved by the Church and Minister, and be continued as one of the most interesting and ancient landmarks of the city, is the wish of, dear sir,

Yours very truly,

F. B. CROWNINSHIELD.

Treas., Merrimack Mfg., Co."

From April 1, 1866, the month previous to moving into the Parsonage, Dr. Edson's salary was raised to \$1,600 and the Par-



FOR THE PURCHASE OF THE PARSONAGE, 1866.

George Motley . . . . .	\$1,000.00	Robert Wood . . . . .	3.00
James B. Francis . . . . .	1,000.00	Matthew H. Cockran . . . . .	100.00
William A. Burke . . . . .	1,000.00	William Edcott . . . . .	2.00
John O. Green . . . . .	1,000.00	Charles A. Savory . . . . .	100.00
Mrs. B. F. French . . . . .	500.00	Jonathan Adams . . . . .	25.00
and at her decease . . . . .	500.00	J. B. F. Shed . . . . .	10.00
Mary D. Carleton . . . . .	1,000.00	William H. P. Wright . . . . .	10.00
Middlesex Mfg. Co. . . . .	1,000.00	Thomas G. Gerrish . . . . .	10.00
Mrs. J. C. Ayer . . . . .	1,000.00	Hannah Beatty . . . . .	5.00
Benjamin F. Butler . . . . .	1,000.00	J. C. Tolman . . . . .	10.00
Harlin Pillsbury . . . . .	500.00	Thomas Betty . . . . .	25.00
Wm. W. Wyman, on		Henry Burrows . . . . .	50.00
sale of land . . . . .	500.00	Mrs. A. . . . .	250.00
Charles Hovey . . . . .	200.00	William Walker . . . . .	25.00
Artemas S. Tyler . . . . .	150.00	Charles Going . . . . .	10.00
James S. Russell . . . . .	100.00	George Brownell . . . . .	25.00
Mrs. Eliza C. Davis . . . . .	100.00	B. F. Batchelder . . . . .	50.00
George C. Shattuck . . . . .	200.00	A. Friend . . . . .	100.00
Oliver E. Cushing . . . . .	150.00	N. P. McArthur . . . . .	10.00
W. P. Webster . . . . .	100.00	E. Law . . . . .	15.00
John C. Palfrey . . . . .	20.00	E. Gates . . . . .	5.00
Joseph Bedlow . . . . .	25.00	Susan Ainley . . . . .	20.00
Ann E. Ayer . . . . .	25.00	Thomas Wright . . . . .	10.00
F. F. Battles . . . . .	20.00	Emory Wright . . . . .	10.00
Andrew E. Swapp . . . . .	25.00	Charles Cowley . . . . .	25.00
A. Blanchard . . . . .	10.00	O. H. Perry . . . . .	25.00
C. W. Saunders . . . . .	25.00	Samuel Fay . . . . .	10.00
Mrs. C. . . . .	12.00	George Mills . . . . .	25.00
Mrs. Colburn and son . . . . .	30.00	Robert Prince . . . . .	100.00
Margaret Mills . . . . .	100.00	J. G. Abbott . . . . .	50.00
S. K. Hutchinson . . . . .	50.00	Samuel Keyser . . . . .	50.00
Jos. Carson . . . . .	20.00	Samuel Wyman, Jr. . . . .	250.00
William Dugdale . . . . .	10.00	George L. Balcom . . . . .	300.00
Mrs. N. P. Robinson . . . . .	15.00	John A. Goodwin . . . . .	25.00
O. W. Ingalls . . . . .	5.00	Mrs. Calvin Cook . . . . .	25.00
Miss Annie B. Ingalls . . . . .	1.50	Thomas Nesmith . . . . .	50.00
Jefferson Bancroft . . . . .	10.00	C. P. Talbot . . . . .	50.00
C. F. Battles . . . . .	10.00	John Nesmith . . . . .	50.00
W. F. Salmon . . . . .	10.00	C. B. Richmond . . . . .	50.00
Mrs. P. . . . .	10.00	Mrs. S. Wyman . . . . .	1,000.00
Andrew Moody . . . . .	25.00	James H. Diggles . . . . .	100.00
John Butcher . . . . .	25.00	S. Batchelder . . . . .	100.00
Charles Hibbert . . . . .	5.00	Mrs. B. F. Thompson . . . . .	10.00
William McArthur . . . . .	10.00	William Kelley . . . . .	5.00
John Gott . . . . .	5.00	George A. Priest . . . . .	5.00
Alexander Stephens . . . . .	5.00	Andrew Murray . . . . .	5.00
William S. Gardner . . . . .	25.00	Robert A. Gilchrist . . . . .	5.00



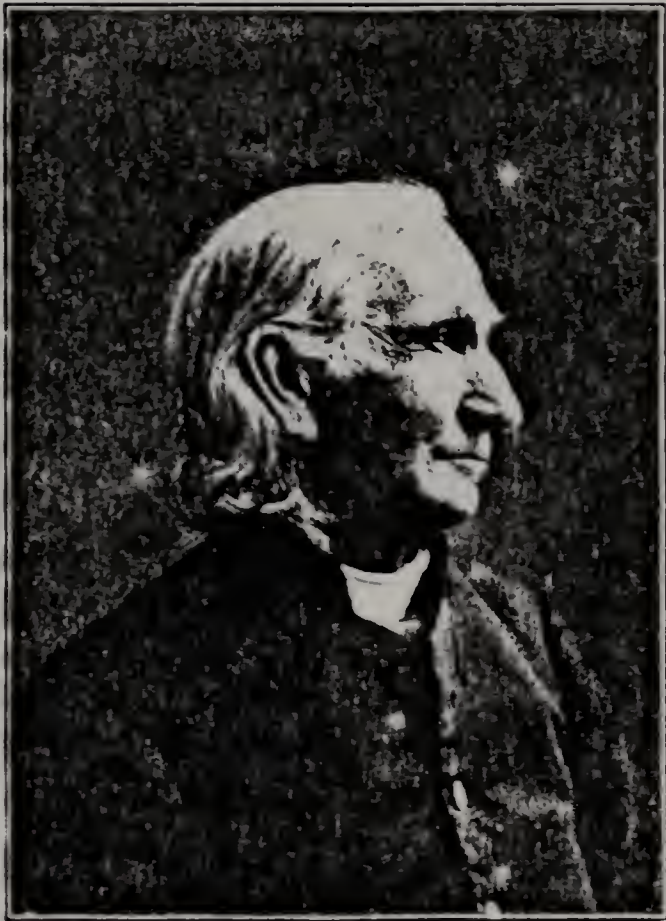


FOR THE PURCHASE OF THE PARSONAGE, (CONT.)

James Wallace . . . . .	3.00	Samuel Burbank . . . . .	25.00
Alexander Craig . . . . .	3.00	John Wright . . . . .	\$10.00
Lydia Kelly . . . . .	10.00	A. Cocroft . . . . .	1.00
Sarah Boyd . . . . .	\$1.00	G. Clarence Scott . . . . .	5.00
Jane Adams . . . . .	1.00	James K. Fellows . . . . .	10.00
Rose Boyd . . . . .	1.00	E. S. Hunt . . . . .	100.00
Jannette Kitchen . . . . .	5.00	James Dugdale . . . . .	50.00
Elizabeth Lewis . . . . .	1.00	G. W. Carleton . . . . .	100.00
Eliza Crombie . . . . .	1.50	— Moulton . . . . .	10.00
B. Jane Loud . . . . .	1.50	Jona. Tyler . . . . .	25.00
Kate Johnson . . . . .	1.00	Charles Stott . . . . .	25.00
Susey E. Winton . . . . .	2.00	Charles B. Kitchen . . . . .	5.00
Anna M. Stevenson . . . . .	2.00	Dr. W. Taylor . . . . .	10.00
Fanny Cocroft . . . . .	1.00	Miss Taylor . . . . .	10.00
Mary Wallace . . . . .	1.00	Ziba Abbott . . . . .	10.00
Isabell Scott . . . . .	2.00	Mrs. McNaughtor fam- ily . . . . .	4.00
Anna Richardson . . . . .	1.00	Stephen McMonagle . . . . .	5.00
Hattie L. Richardson . . . . .	1.00	Isaac Ban . . . . .	2.50
Amanda Munroe . . . . .	1.00	Oliver M. Whipple . . . . .	100.00
Maggie Munroe . . . . .	1.00	Henry F. Durant . . . . .	100.00
Margaret Horrocks . . . . .	1.00	Mrs. Lane . . . . .	25.00
John Campbell . . . . .	2.00	Sam. D. Sargent . . . . .	50.00
William Freeman . . . . .	10.00	Mrs. Codman . . . . .	100.00
John C. McLennon . . . . .	10.00	Philip Hardy . . . . .	5.00
Alice H. Carleton . . . . .	10.00	H. A. Shedd . . . . .	10.00
Richard O. Connell . . . . .	5.00	Rebecca Ricker . . . . .	5.00
John Sheldon . . . . .	10.00	Theodore Sweetser . . . . .	50.00
Rufus Hart . . . . .	10.00		
J. T. Willis and others . . . . .	11.50		

An Easter Sale that year netted \$1,164.28 for the purchase of the Parsonage.





*Theodore Edson*



## CHAPTER IX.

### ACTIVITIES AND LAST DAYS OF DR. EDSON

After Dr. Edson's return from Europe and the purchase of the Parsonage, he gave himself with renewed energy to his work, especially the Sunday schools and the care of the needy. He never forgot his diaconal vow "to search for and relieve the poor." This work began when St. Anne's was the only church in Lowell, and the distribution of alms was continued almost wholly without religious distinction. He was always grateful to those who served. He once presented a watch to William McArthur, the faithful sexton.

Some years he had prayer meetings at St. Anne's Sunday mornings at six o'clock and again in the evening at a quarter before six. He had religious meetings for his colored people and gatherings for prayer in the "Scotch block." For a time there were daily services at St. Anne's, a Bible class which met on Thursdays, and a preparatory lecture on the first Friday in the month. Every morning he read a chapter or two in the Greek Testament.

He was a prominent member of the Old Residents' Historical Association, and made contributions to their publications.

He was President of the Lowell Institution for Savings from 1835 until his death.

Dr. Edson was chaplain of the Sixth Regiment, and on muster days officiated at the head of the regiment.

He was called upon to make a prayer at the opening of the Court, and to say Grace when he dined with the Judges. At the inauguration of new city governments he acted as chaplain, and when the pupils of the High School planted a tree, he made a prayer. In 1835 he made the prayer at the opening of Mechanics' Hall, and was a member of the Association.

Dr. Edson wrote in his diary: "Monday, June 19, 1843. We went off before ten o'clock to see the reception of the President (Tyler).

"I went to see the pupils parade in Middlesex St. and saw the President as he passed in his barouche. I then joined Mrs. E. and Miss Lizzie at Mr. Smith's office, where were Mrs. Smith



and Mrs. Butler and some other ladies. We had a fair opportunity to see the procession. At the Merrimack House I was introduced to the Governor and Lieut. Governor, to Spencer, Porter and Usher, of the Cabinet, and to the President, by Dr. Huntington. At the table I officiated. Mr. Samuel Lawrence took me in to the dinner. I sat at the left of the chairman, Dr. H., and opposite the President; Gov. Morton on my left. I had a very pleasant interview with Governor Hill of New Hampshire, and was introduced to the Governor of New York. But two toasts at the dinner. First, by the chairman: 'The Guest'; second, by the President: 'Lowell; In the neatness of its appearance rivalled only by the hospitality of its men and the beauty of its women.' "

Dr. Edson was interested in the Church at Chelmsford. He held the first service there in 1860. Apparently it appealed more strongly to him than any other enterprise outside his own parish. He has always been considered the founder of All Saints' Church, which was consecrated December 20, 1882.

From Bishop Paddock's Convention Address, 1890: "I do not like to overlook the erection of the stone tower, in memory of dear old Doctor Edson, Priest and Saint, at All Saints' Church, Chelmsford. This completes the simple but most picturesque pile of field-stones in which our little flock in that hamlet worship."

The House of Prayer in the Highlands was opened for worship in 1876, and Dr. Edson did what he could for its success. He was interested in St. Paul's Mission at Phoenix in the town of Tewksbury.

In 1840 the North and South Commons were laid out. Dr. Edson was instrumental in bringing this about.

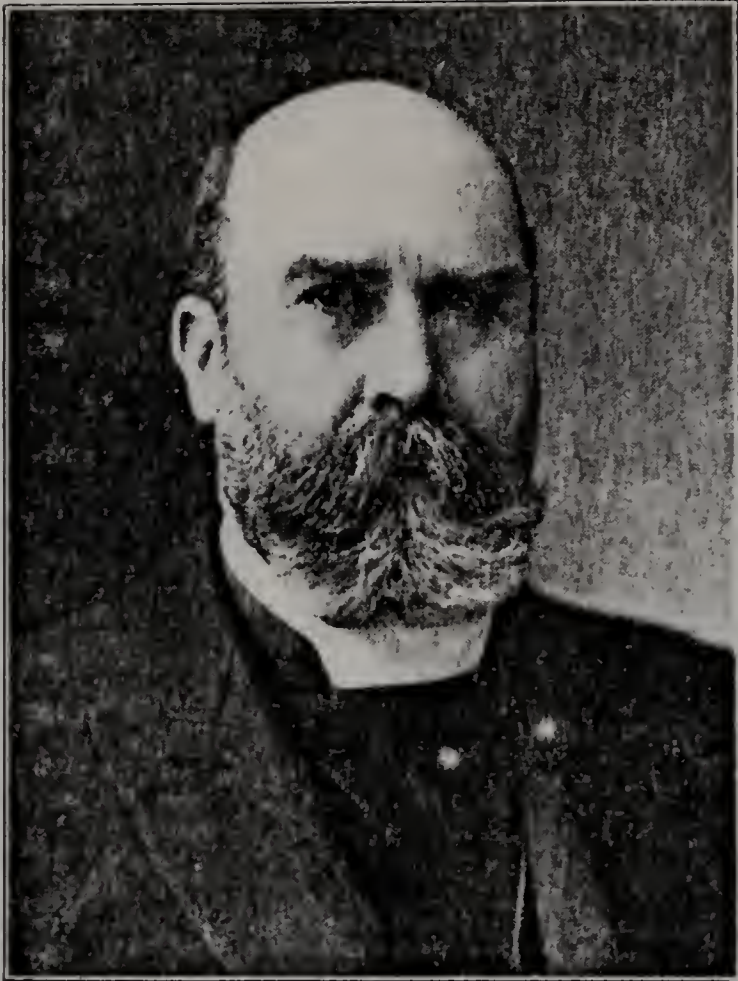
He performed a good work in collecting and printing the Journals of the early Conventions of the Diocese of Massachusetts.

He was the first Dean of the Eastern Convocation and held that position for twenty-five years and at the time of his death. He served on the Standing Committee and numerous other committees, especially those relating to the missionary work of the Church.

He received hundreds of letters from Bishops and others, sometimes asking his advice in perplexing circumstances. Bishop Philander Chase, whom he knew, wrote from Jubilee College in





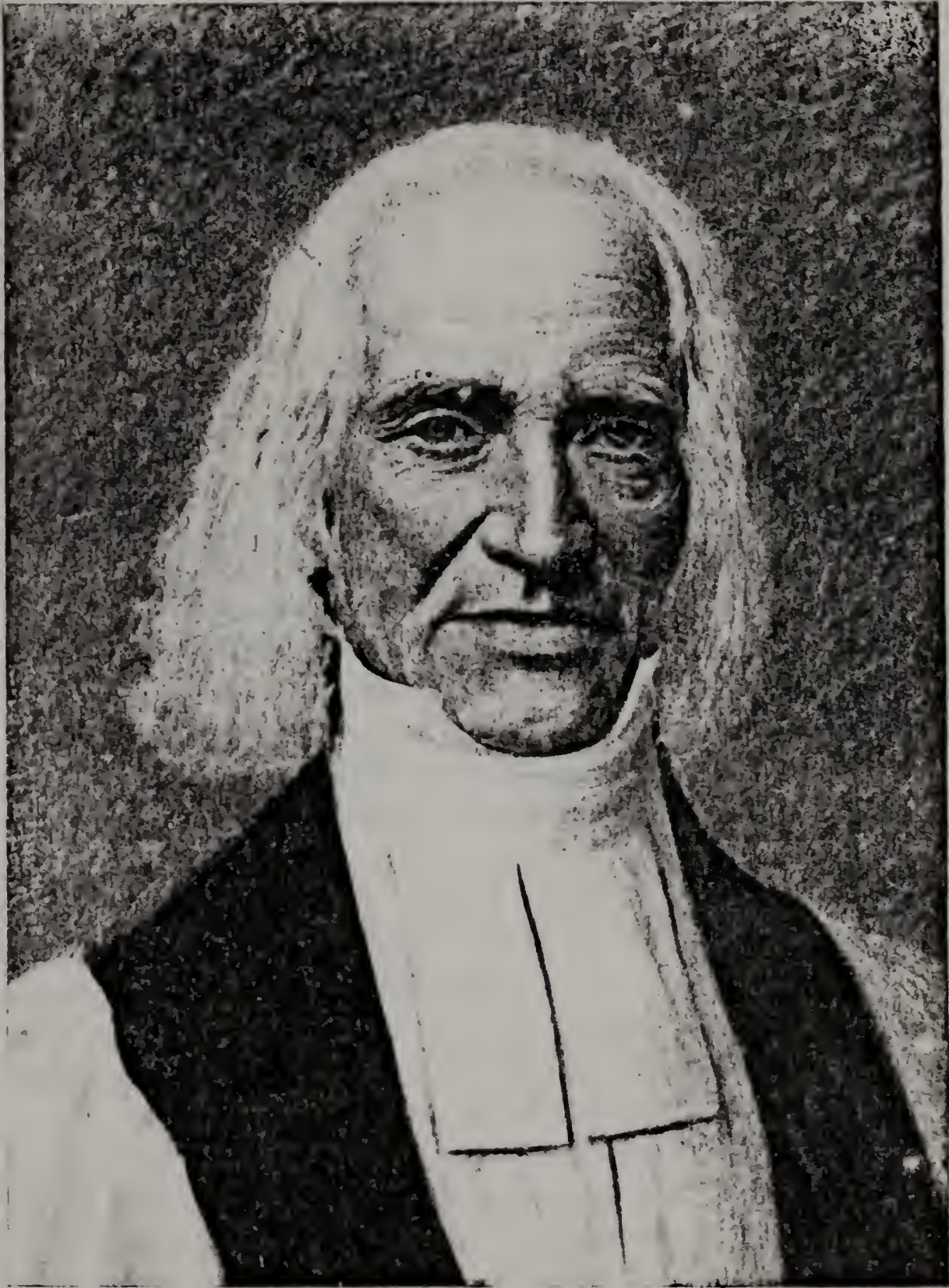


THE REV. WILSON WATERS



SOUTH EAST VIEW OF ALL SAINTS', CHELMSFORD





THE REV. ASA EATON  
FIRST CITY MISSIONARY



Illinois, saying that he has purchased five hundred sheep for the college, and asked whether he could sell the clip of wool in Lowell.

St. Anne's was always a generous giver, and Lowell was a Mecca for clergymen from the West seeking financial aid, and many parishes in this diocese were materially assisted in their feeble beginnings.

This Parish, throughout its history, has been frequently represented in the State Legislature and the halls of Congress, and has furnished a Governor and Lieutenant Governor. It has been the spiritual home of many able men and women.

Bishop Griswold and his wife were very friendly with Dr. and Mrs. Edson, and these ladies would sometimes accompany their husbands when visits were made at Lowell or Salem where the Bishop served St. Peter's Church after he came from Rhode Island in 1830. He depended much upon Dr. Edson's advice in matters of importance, and more than once, when the latter was called to parishes outside the diocese, urged the necessity of his remaining at St. Anne's for the good of the parish and because of his personal regard for Dr. Edson. He asked and valued Dr. Edson's assistance in preparing his widely used book of prayers for special occasions.

Doctor and Mrs. Edson entertained many bishops and other clergy at the Parsonage; and wherever he went he was a welcome guest. The Dean of the General Seminary wrote him: "The pleasantest feature of the Commencement season is your presence and sojourn with us. We all look forward to your coming with delightful anticipations." He was a favorite with the students and young clergymen. Another clerical friend wrote: "my wife speaks of angels entertained unawares, and the boys were pleased to find a companion in a venerable sage."

Wherever he went he met a cordial reception. He passed several weeks preaching in Maine, the friend and guest of Bishop Burgess. He made a tour of the White Mountains and met Priest Fowle, the interesting clergyman at Holderness. When he visited in the Diocese of Fredericton as the guest of the Bishop, the Cathedral bells rang out a welcome, and there he first read publicly the Liturgy of the Church of England.

Dr. Edson was in advance of his time in the development of the Sunday School, for when he came to East Chelmsford such schools had hardly been tried. At Christ Church, Boston, Dr. Asa Eaton began the first one in this region in 1815. Dr. Eaton



was a close friend of Dr. Edson, and the latter before his ordination had been asked to take charge of this school.

On the death of Dr. Eaton in 1858 Dr. Edson preached a commemorative sermon in the Church of the Advent, Boston, which contains considerable interesting information concerning the Church in Boston in the early days, and, as some have noticed, his description of Dr. Eaton is applicable to himself. It was printed at the request of the Wardens and Vestry. He says: "I shall be sufficiently understood in describing his churchmanship to be that of 'evangelical truth and apostolical order'. This he derived from the Scriptures, and the comparative study of the history and standards of the Church. His judgment was sound and clear. He knew his ability of appreciating evidence, and enjoyed the exercise thereof. He was slow and cautious in making up his mind; but when made up, he knew so well the grounds of his opinion, that he was satisfied with his conclusion; and in view of what it cost, he grasped and held it with a firmness which your easy, slippery, accommodating minds could scarcely understand. He was laborious as well in pastoral duty as in study. He was ready to work for his Master and Lord in season, out of season. Not only to his principles, but to his course, he held with characteristic firmness, and a determination at that time as needful as it was remarkable." "He was a lover of strict constructions, both of principles and practice; deeming them safer to follow, after all, than the devices and desires of our own hearts."

In his efforts to increase the excellence of the musical parts of the service, chanting the Psalms, intoning the Litany, introducing the surpliced choir, adorning the altar, and by other means, Dr. Edson was fully abreast with the times. Today the things he began to do are commonplace in many of our parishes.

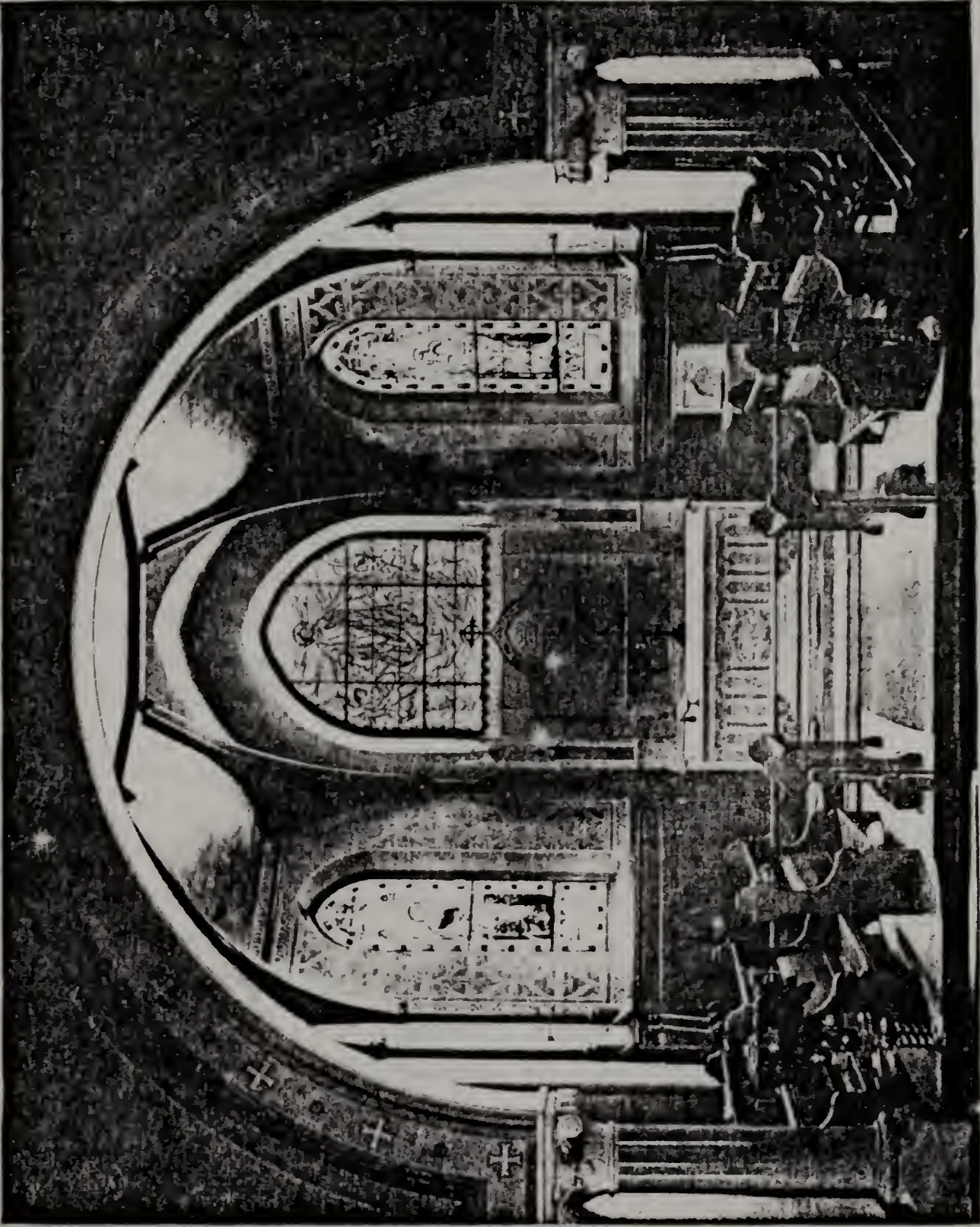
The "institutional" activities which he inaugurated, with all the various societies, give evidence of a diligent and intelligent forwardness which was only manifest in many parishes years later.

The Sunday School houses and then the new chapel and school rooms supplied the place of a parish house.

Among the organizations which furthered the activities of the parish were the Sponsors' Association, whose object was to secure efficient sponsors for children who were likely to be neglected.







PRESENT CHANCEL OF ST. ANNE'S CHURCH



The Boys' Improvement Society.

The Guild of St. Thomas.

The Female Auxiliary Missionary Society.

The Young Ladies' Society, which raised \$50 in 1852, which paid for the Font procured from England by the Bishop of Fredericton.

The Rector's Aid Society, to look up Church people.

The Sewing Society.

The Education Society formed to aid candidates for Holy Orders in St. Anne's especially.

The Beneficial Society.

The Girls' Friendly Society.

The Co-workers Society.

The printed Parish Register shows that during the rectorate of Dr. Edson there were 4,164 baptisms, 1,951 persons confirmed, 1,402 marriages and 2,220 burials.

Besides many photographs there are these portraits of Dr. Edson:

1839. Portrait in oil by Alexander.

1850. Portrait in oil by Lawson.

1865. Cameo, cut by Mr. King of Boston.

1868. Andrews, the self-taught artist, made a medallion.

1874. Bust made by Henchen.

Portrait in oil in Masonic Temple.

Dr. Edson attributed his generally robust health to the constant use of his voice in the Church services and his daily walks about Lowell in all kinds of weather making parochial visits. His habits were regular, his hours of devotion and study thoroughly systematized, and in consequence of this, and notwithstanding that he was frail in general appearance, he lived until he became like a sheaf fully ripened for the garner.

Almost the last time he was out of doors, he visited the City Government building on a deed of charity, to solicit the overseers of the poor to contribute toward the support of a needy and worthy woman, he agreeing to give an equal sum from his own purse, saying that his earthly race was drawing to a close, and he desired to do what he could during the remainder of his days, in assisting the poor.

"His last illness began with a sudden and alarming attack of difficulty of breathing on the night of May 24. This was so

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DEPARTMENT OF CHEMISTRY  
5408 S. UNIVERSITY AVENUE  
CHICAGO, ILLINOIS 60637

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DEPARTMENT OF CHEMISTRY  
UNIVERSITY OF CHICAGO  
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CHICAGO, ILLINOIS 60637

great that death seemed imminent. He, in a measure, recovered, so that the next day he was abroad, and the following Sunday assisted at Morning and Evening Prayer, as usual of late, and in the afternoon baptized a child. This was his last public service. On Monday he remained at home. Tuesday, May 29th, at his request, he was driven by a kind neighbor and made a visit to a sick friend on Hale street. This was the last time he was out. His mind throughout has been clear, with the sweetest submission, patience and calmest resignation, having a languid smile full of gratitude for every attention, and the recognition of the few friends whom he felt able to see.

“The most hearty tokens of respect and affection to the aged patriarch were manifested from far and near, and his eyes filled with tears at this recognition when he could scarce articulate.

“On Sunday, June 10, when shown the basket of flowers sent from the Unitarian Church, he whispered, “It is very kind.” On the 11th of June he asked that the Sacrament be no longer delayed. It was administered and taken with every manifestation of devoutest gratitude and the greatest refreshment and satisfaction. His “Amen” to daily prayers was audible almost to the last day. The only reply to the anxiety of the public has been that he was daily and hourly failing. He breathed his last Monday morning, June 25, 1883, aged 89 years and 10 months. His great strength was exhausted. Enfeebled nature yielded slowly but surely, and he sank serenely and gently in the possession of his mental powers till almost the last, and with cheerful submission of his soul to God.

The great bell at St. Anne’s tolled his age — 89.

Bishop Clark said of Dr. Edson: “The sun has not been more regular in his rising and setting than he has been in his round of duties.

No storm has ever raged which he would not cheerfully face when the call of the sufferer summoned him; no Sunday has ever dawned when the doors of St. Anne’s have not been opened to the worshipper; no heavy-laden sinner ever asked his counsel and was sent uncomforted away.”

From Dr. Edson’s Diary, Jan. 1, 1879. “Standing as I do on the verge of a new year, at the age of eighty-five and a half, it becomes me to be girding for the last conflict. It is my wish that my child, Elizabeth Mason Edson, be heir to whatever I leave. I have so arranged. I desire that my body may be dis-

*[The text on this page is extremely faint and illegible. It appears to be a list or a series of entries, possibly containing names and dates, but the specific details cannot be discerned.]*

posed of much after the manner of the funeral of my dear wife — taken to the church with an early celebration of the Blessed Sacrament, and that my friend, the Rev. Dr. Hoppin, if his services can be had, be the celebrant; that the body may remain in the church through the day to be seen by any and all my friends who may desire to look thereon; that at twelve o'clock noon, the Burial Office may be said by the Rev. Dr. Hoppin, to be joined by all such as may resort to the church for that purpose; that as near the close of the day as may be convenient the body may be taken quietly as may be to the Edson cemetery, so called, to the plot where lies the body of my dear wife, to be laid by her side, said plot having been blessed by the prayers of Dr. Hoppin when Mrs. Edson was laid therein “looking for the general resurrection at the last day and the life of the world to come.”

The remains lay in state at the church from 7.30 till noon, when the funeral services took place. The arrangements to the minutest detail as directed by Dr. Edson, were faithfully followed.

He was buried on June 28 at the side of his wife, who died in 1876, and where his daughter was later laid to rest, in the lot given to him by the City when the Edson Cemetery was set apart and named for him. A large recumbent cross of stone marks the place. He said he wished to be buried there among his poor.

Dr. Manchester says: “But his grandest monument is not in any building or cemetery; but is invisible to the eye of sense. God sees it; for it rises massive into the eternal world of spirit, and it is made up of a multitude of human souls that have been brought into His Heavenly Light by the devoted life-work of Theodore Edson.”

Dr. John O. Green, who often assisted Dr. Edson as lay-reader, was his warm friend during all his long rectorate, and after his death said of him:

“In spite of bent shoulders and silvered head, the dew of his youth was never dried up. He began and ended with intense energy, with perfect fearlessness and fresh heart, with no thought of policy, or expediency, or the favor of man, with the endurance of strong faith and great hope. His deep sense of the responsibility of his office gave him a strong sense of its authority. The consistency which magnified his office was the complement of the humility that made little of the man. We gratefully call to mind his wisdom and firmness. Unimpassioned in controversy, yet so firm

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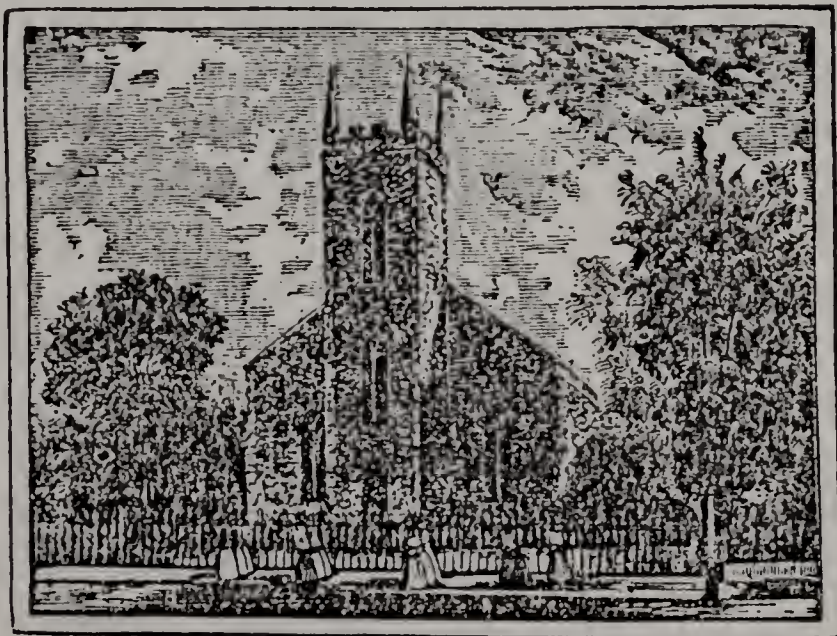


in his principles coupled by calm and gentle words, of clear and sound judgment, and eminently useful and practical in counsel. Those who only saw the habitual smoothness and serenity of his spirit could have little idea of what rich treasures of energy and living force were wrapped up in him. He had a high-toned self-respect, a sensitiveness to clerical propriety in the smallest things, yet softened by Christian urbanity, always gentle but never weak, faithful to his life's end.

“His churchmanship was of the noblest pattern, a churchman of the Bible and Prayer Book. The services of the Church, as they were the choice and glory of his manhood, so they were the refreshment of his old age and the solace of his death. He was filled full of the spirit of his master, which won for him the strongest affection of those who knew him best, the respect of the distant and the love of the near, his crown of faith and prayer and piety, a true servant and soldier of the Cross through every change of labor and trial.”

The various organizations with which he was connected adopted resolutions on his death. On the octave of All Saints, 1883, memorial services were held in St. Anne's. There was a large concourse of mourners representing all classes of people. The Bishop and thirty-seven other clergymen were present, most all of them in their vestments. His old friend, Dr. Bolles, preached the sermon. Among those who attended the funeral was Mr. Eli Cooper of Woburn who heard Dr. Edson preach his first sermon in Merrimack School-house in 1824.

*Euge, serue bone et fidelis.*



The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy auditing of the accounts.

The second section details the various methods used to collect and analyze financial data. It includes a table summarizing the key metrics tracked over a period of six months.

Month	Revenue	Expenses	Profit
Jan	1200	800	400
Feb	1100	750	350
Mar	1300	900	400
Apr	1400	1000	400
May	1500	1100	400
Jun	1600	1200	400

The final part of the document provides a conclusion on the overall financial performance. It notes that despite some fluctuations, the business has shown a steady upward trend in revenue and profit over the period. Recommendations are made for future growth, including expanding into new markets and improving operational efficiency.



## CHAPTER X.

THE SCHOOLS. THE GIRLS' FRIENDLY SOCIETY.  
THE ORPHANAGE. MASONIC.

### THE SUNDAY SCHOOLS

Dr. Edson loved and cared for the children. "He was fond of saying that our Lord said to St. Peter, 'Feed my sheep! Feed my sheep! Feed my lambs!' and from that inferred that he must devote one-third of his time and energy to children." Beside his two Sunday Schools, "The Little and the Big," both holding two sessions a day, he was faithful and energetic in looking up children for baptism and confirmation. His classes were always large. With untiring step he would go day after day, from house to house, making no short call, but a real visitation, where prayers were offered, appropriate passages of scripture read or quoted, and then would follow that fire-side preaching to which he attributed the large confirmation classes.

The Sunday School building, finished in 1830, at a cost of \$600, on the Merrimack Company's land, was perhaps the first in this country erected for such a purpose. In 1839 the second school house was erected. A visitor at the school says: "On Sunday morning Dr. Edson invited me to visit his Sunday School; and I have never forgotten the opening service conducted by him. After a hymn and prayers, the rector, officers, teachers and scholars to the number of 500 recited the Catechism in concert. The recitation (questions and answers) occupied ten minutes. The object the good Doctor had in view was that every child should know the text of the Catechism. All learned it by reciting in concert. Even the smaller children fell in and in a few weeks knew the whole."

Originally the school, the only one in the village, included children from families of various religious bodies.

Denominational jealousy among the people of various differing faiths made the number of pupils small during the first year; the average was twelve. Scripture Lessons, Cumming's Questions, and the Catechism were used. Next year there were 25 girls and 22 boys.



The first session of the Sunday School was held on Sunday morning, June 6, 1824, in the Merrimack Company's school-room. There were from ten to fifteen pupils. Besides Dr. Edson there was one teacher, a woman, and others occasionally. The greater number of children connected with the corporations attended more or less. During the latter part of the year the school closed, and did not reopen until May, 1825, and continued until November with two sessions a Sunday, studying Scripture lessons and the Catechism. The full list of pupils numbered 61. There were ten classes. Books were given as rewards of merit. After November and during the winter the pupils were taught the Catechism in the church at the close of the afternoon service. In 1826 the school proceeded about the same with a slight increase. This year the Baptists withdrew their children and formed a separate school. In 1827 the largest number of children was 138. During Lent Dr. Edson catechized the children Saturday afternoons. Organized so early as 1826, the Congregationalists, three years later, started a separate school, which reduced the number of pupils to 109, and near the close of the season the Unitarians separated from St. Anne's, but the next year the number increased to 130.

For six years the Sunday School met in the Merrimack schoolhouse.

The discomfort of going twice a Sunday to this schoolhouse in its untidy condition, it being used as a weekday school, and the fact that it was used by the Congregationalists on Sundays as a place of worship, as well as the inconvenience of using the church for sessions of the Sunday school, led to the building of a separate house ("The Big Sunday School") in 1830 on the Merrimack Company's land, free of rent, near where Mr. French's house (afterwards the Orphanage) was built, necessitating its removal to the Church Lot. The school house cost \$568.84, raised mostly by subscription (the first names on the list were Kirk Boott, Paul Moody and Warren Colburn), and the school continued through the year 1830 with two sessions a Sunday, as from the beginning, and the distribution of books as rewards gave place to the Library system. By 1837 the number of pupils increased to 335, and the house was enlarged. Two years later the number rose to 556 and a second school house was built. The largest number was 694. In 1842 there were 599 pupils and St. Luke's had 95. The next year St. Anne's had 565 and St. Luke's 200.

The following table shows the results of the experiment. The first column is the number of trials, the second column is the number of correct responses, and the third column is the percentage of correct responses.

Number of trials	Number of correct responses	Percentage of correct responses
10	7	70%
20	14	70%
30	21	70%
40	28	70%
50	35	70%
60	42	70%
70	49	70%
80	56	70%
90	63	70%
100	70	70%

The results show that the percentage of correct responses is constant at 70% for all numbers of trials. This suggests that the subject is performing at a constant level of accuracy.

After this the number declined to 250. In 1836 the school-house was moved onto the Church Lot, and services held there at the same hours as in the church, to accommodate the overflow. These services were sustained by Mr. Cook and others.

The Methodists were organized in 1826, and the Universalists in 1827. Other places of worship were built within the next few years, and this probably accounts, partly, for the reduced number in St. Anne's Sunday School. The large number of Irish Roman Catholics, who replaced the American operatives, reduced the source of supply.

A large committee was elected annually by the congregation, with the Rector as chairman, to have supervision and direction of the school. Sub-committees were appointed. Members of the committee and parents made their appearance at almost all sessions of the school. The school hours were from 9 o'clock on Sunday morning until the second bell for Church at 10.15. In the afternoon the school began immediately after church and continued about an hour and a half. In the morning the school began with portions of the service and a hymn. The Scripture lesson was explained by the clergyman, commenting on each verse, and the teachers took their classes. In the afternoon the pupils singly recited from memory the Scripture lesson of the morning and were examined on its meaning. The school closed with other portions of the service. Teachers' meetings were held weekly. There was a library of over 1,265 books.

Joel Lewis, who came here in 1829, and was employed as a teacher in the district school, was superintendent of the Sunday school. He was employed by Dr. Edson in the double capacity for seven days in the week. He became a churchman. In 1831 he was succeeded by Reuben Hills, teacher in a district school, afterwards in a grammar school,

A scale of merits was adopted which created much enthusiasm and wholesome rivalry. In one month twelve thousand verses of Scripture were recited, an average of sixty a Sunday by each pupil. The number of verses required each Sunday was afterwards reduced to twelve.

The next Superintendent was Calvin Cook, overseer in the Middlesex Mill, who did much to build-up the school and for ten years, until 1845, acted as lay-reader. Instead of a sermon he sometimes read a chapter from an entertaining and profitable book. He also kept a singing school on Sunday and other evenings.

The following table shows the results of the experiment conducted on the 15th of June 1900. The data was collected from the various trials and is presented in the following manner:

Time (min)	Temperature (°C)	Pressure (mm Hg)	Volume (ml)
0	20.0	760	100
5	20.5	760	100
10	21.0	760	100
15	21.5	760	100
20	22.0	760	100
25	22.5	760	100
30	23.0	760	100
35	23.5	760	100
40	24.0	760	100
45	24.5	760	100
50	25.0	760	100
55	25.5	760	100
60	26.0	760	100
65	26.5	760	100
70	27.0	760	100
75	27.5	760	100
80	28.0	760	100
85	28.5	760	100
90	29.0	760	100
95	29.5	760	100
100	30.0	760	100

The results of the experiment show that the temperature of the gas increases steadily over time, while the pressure and volume remain constant. This is consistent with the ideal gas law, which states that the pressure of a gas is directly proportional to its temperature when the volume and the amount of gas are held constant.



Mr. Cook was followed by William Schouler, who became Adjutant General of Massachusetts. He was editor and proprietor of the Lowell Courier. In April, 1847, Charles Hovey became superintendent, and his work was characterized by faithfulness and efficiency. A book, "Christian Nurture and Admonition," by Dr. Edson, was introduced.

There were three divisions of the school: the infant department, one for those of medium age, and one for older pupils. The superintendents of the infant school from its beginning in 1839 were Stephen R. Hanscom, Nathaniel Wilson, Luther Puffer, Moses Branch, Lloyd W. Hixon, Oliver E. Cushing, Henry Hopes, John McDonald, Levi Sparague, Levi Woodbridge and James S. Russell.

The Rev. William Willian (Rector's assistant in 1849), Mr. Hovey and the Rev. Charles W. Homer, conducted services in the Sunday School house during church hours. The small school house was sold and removed in 1868 and the larger one was moved off in 1871. Both are still standing.

The school houses were superseded in 1868 by St. Anne's Chapel, built at a cost of \$12,000, and connected with the church by the choir-room and sacristy built in 1873 and costing \$5,000.

#### DR. EDSON AND THE PUBLIC SCHOOLS

In 1824 the Merrimack Company's school, of which Dr. Edson had charge, was opened under the tuition of Miss Adeline Moody, who was superseded by Mr. Pettengill in the autumn. He taught until the following spring, when Dr. Edson employed Joel Lewis in his place. Mr. Lewis was also superintendent of the Sunday School.

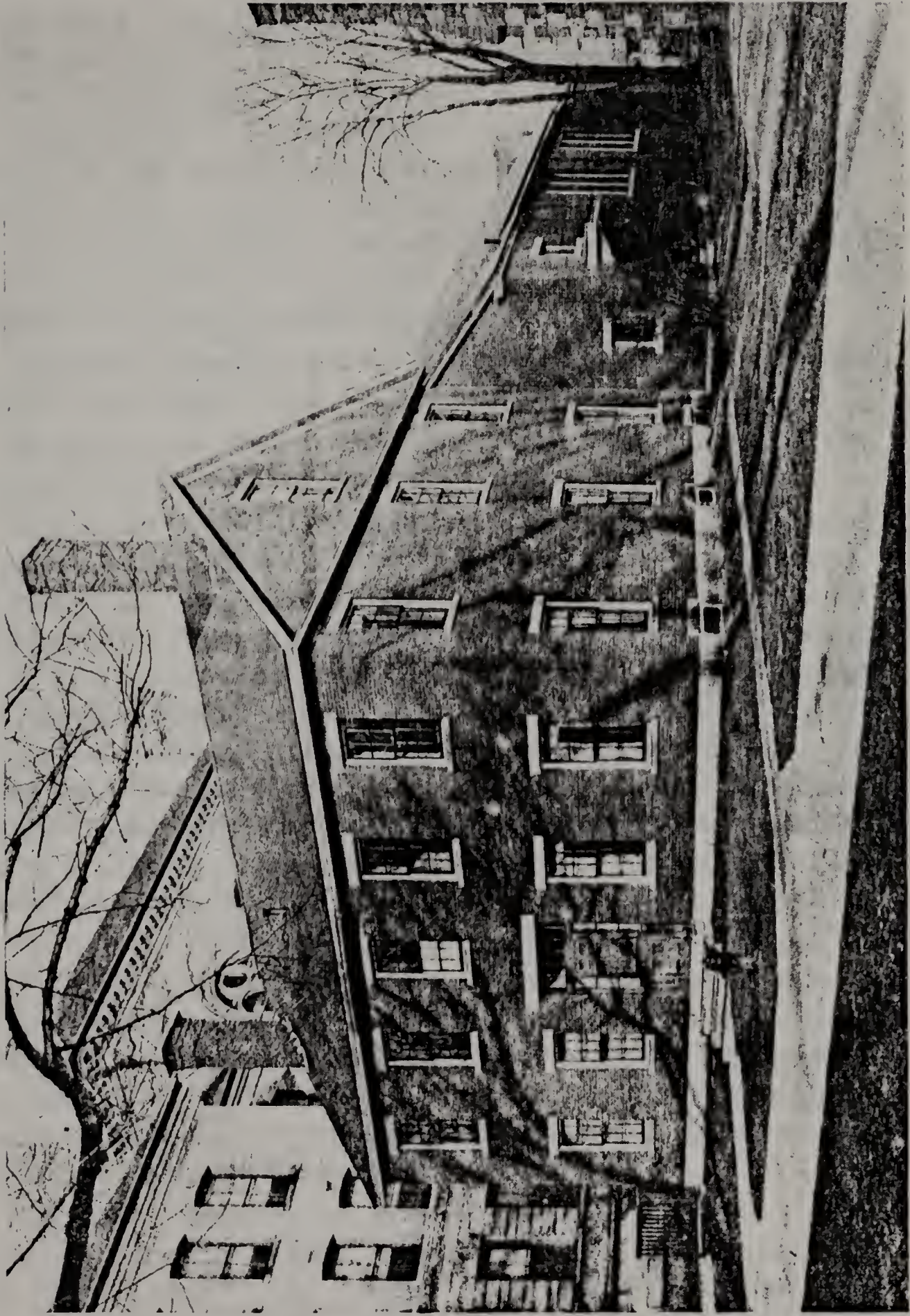
The committee appointed by the Town of Chelmsford in 1825 to examine schools consisted of Rev. Wilkes Allen, a Unitarian, Joel Adams, an attorney, John C. Dalton, M. D., John O. Green, M. D., Rev. Theodore Edson and Rev. John Parkhurst, a Baptist.

The public schools in the new village being under the control of Chelmsford, the Merrimack Company thought that it would be wiser themselves to provide a school for the children of the operatives. The "Merrimack school-house," as it was called, was built by the Company in 1824 on the site of the present "Green School," on Merrimack street. This building (still extant) was afterwards moved to the westerly side of Cabot street for a dwelling.

The following table shows the results of the experiment. The first column is the number of trials, the second column is the number of correct responses, and the third column is the percentage of correct responses.

Number of trials	Number of correct responses	Percentage of correct responses
10	8	80%
20	15	75%
30	22	73.3%
40	28	70%
50	35	70%
60	42	70%
70	48	68.6%
80	55	68.8%
90	62	68.9%
100	68	68%

The results show that the percentage of correct responses increases as the number of trials increases, and then levels off around 68%.



ST. ANNE'S PARISH HOUSE



In March, 1825, Kirk Boott, Paul Moody, Warren Colburn and others petitioned the Selectmen of Chelmsford for a division of the money appropriated to the school in District Number Two, which stood "near Capt. Phineas Whiting's" at the upper end of Merrimack street. They stated that on account of the great increase in population, the children in that District could not be accommodated. Consequently the Merrimack Company had erected a new school-house and desired that the District be divided. This was done and the money equally apportioned. In this year the amount appropriated by the Town for schools in East Chelmsford was \$113.50. In 1826 the town of Lowell divided one thousand dollars among five schools.

The school-committee were Theodore Edson, Warren Colburn, Samuel Batchelder, John O. Green, and Elisha Huntington.

Dr. Edson had charge of this school, and was chairman of the school-committee after Lowell was incorporated in 1826.

"The limits of Lowell, when incorporated as a town, embraced a portion of Chelmsford, chiefly comprehended in one school-district, with two school-houses. The committee of Lowell for districting the town proposed that it be made into five districts, viz.:—two on the corporations, the Merrimack, number one, and the Hamilton, number five; and three on the remoter borders of the town, consisting chiefly of what had been the proper population of Chelmsford, viz.:—district number two at the Falls; number three by the Pound, on the Chelmsford road, near the corner of Liberty street, and that at the red school-house, on the Boston road, which was number four. (See Dr. Edson's address at the opening of the Colburn Grammar School, 1848.)

There was great opposition to the introduction into the schools of the Pestalozzi method of teaching. This Swiss Philosopher taught that the understanding should take the place which memory had taken, and that in giving instruction the teacher should proceed from the concrete to the abstract, and not, as heretofore, from the abstract to the concrete.

The books prepared by Warren Colburn, a former college mate of Theodore Edson, were introduced after opposition. His "First Lessons" and "Sequel" were used in the Merrimack school under the direction of Dr. Edson. The aim of Colburn was the discovery and culture of the true science and art of teaching. His indebtedness to Pestalozzi has been overrated.

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In 1828 the opposition to Colburn's books was so great that in town-meeting, when a very satisfactory report telling of the success of two of the largest schools was read, it was moved and by vote carried, that the report be put *under the table*. It was then moved by the same person that the *committee* be put under the table. This was thought by the moderator to be going too far, and the motion was not put to vote. In 1825 Joel Lewis, who had been a pupil of Colburn, was employed as teacher, and overcame the opposition.

The District system was found cumbersome and unsuited to the community. In Town Meeting Apr. 2, 1832, a committee was appointed to consider the matter, and reported in favor of a new graded-system and the erection of two new schoolhouses, at a cost of \$20,000. Kirk Boott and other mill men opposed this, and requested the selectmen to call a meeting to rescind the vote, claiming that the vote was illegal.

General B. F. Butler says: "The taxation for these new grammar schools of brick would be borne substantially by the manufacturing companies and Proprietors of the Locks and Canals. Mr. Boott declared that this could not and should not be done."

Mr. Boott informed Dr. Edson that any further advocacy of this proposition would so far meet with his disapprobation that he should withdraw from his Church and attendance upon his ministrations: that he should give his attendance and influence to another religious society, and that all support of St. Anne's in any way by the manufacturing companies would be withdrawn.

He said the town was already in debt and it was folly to incur such expense, that Lowell was but an experiment, and a traveller visiting the place in a few years might find only a heap of ruins. Dr. Edson replied, to the effect that if the traveller examining those ruins found among them no trace of a school-house he would have no difficulty in assigning the cause of the downfall of Lowell. Governor Greenhalge in his semi-centennial address said: "There is logic and wit enough in that retort to have made the reputation of an English prime minister!"

On the final vote in town-meeting the majority in Dr. Edson's favor was 38.

When leaving the hall Dr. Edson was addressed by a friend who said: "Well, you have got your schoolhouses, but you will never get the children into them." This man afterwards became a warm advocate of the schools.

The following table shows the results of the experiment. The first column is the number of trials, the second column is the number of correct responses, and the third column is the percentage of correct responses.

Number of trials	Number of correct responses	Percentage of correct responses
10	8	80%
20	15	75%
30	22	73%
40	28	70%
50	35	70%
60	42	70%
70	48	69%
80	55	69%
90	62	69%
100	68	68%

The results show that the percentage of correct responses increases as the number of trials increases, but it levels off after about 50 trials. This suggests that the subject is learning the task and reaching a plateau of performance.



In October, 1833, the Hon. Henry Clay, His Excellency Governor Lincoln and other persons of distinction visited Lowell, when Kirk Boott and Luther Lawrence, who also had been in opposition to the project, attended them to the South school, now the Edson, and found it in very-successful operation. The other school was the Bartlett, named for the first Mayor of Lowell. Intelligent friends of education endorsed the new system, known as the Boston system, upon which improvements had been made, and it has been introduced in the large towns and cities of Massachusetts. Committees from Providence, Worcester, and other places were sent here to examine it with a view to its adoption.

Dr. Edson's victory was complete. From 1826 to 1852 he served fourteen terms on the School-committee and became known as the father of the schools of Lowell. "His ripe scholarship eminently fitted him for this office, and he proved himself at all times able and efficient."

Kirk Boott afterwards returned to St. Anne's and Dr. Edson officiated at his funeral in 1837.

General B. F. Butler said in his oration at Lowell's Semi-centennial: "Nowhere has there been a better or more efficient system of public schools from the beginning. Each child who has desired a common-school education has had it.

"The schools of Lowell have been the foster nurses of men who have been and are now carrying on the greater concerns of the country. That many are alive, and some in this presence, is sufficient reason for no names being mentioned; but governors of states, skilled engineers, successful conductors of railroads, men energetic and successful in every department of business and human industry, have gone out from our schools, and while I am obliged to advert to the fact that in the earlier discussions of the school-question, some of the mill owners and notably Mr. Boott agreed with reluctance to the early large expenditure for schools, yet I do so in order to place credit where credit is due, and I do this without breaking the rule that I have made to mention no names here in praise or blame of living men, because the man to whom the schools of Lowell are more indebted than any other man, who fostered them, protected them, at personal sacrifice in their infancy, who braved the opposition of those most powerful in their day when he stood up *alone* to speak for our schools, when the most experienced and able counsel were employed to argue against him in the Lowell town-meeting,

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data. The second part of the document provides a detailed breakdown of the financial data for the quarter. It includes a table showing the revenue generated from various sources, as well as the associated costs and expenses. The final part of the document concludes with a summary of the overall financial performance and offers recommendations for future improvements.

who twice over carried the vote, twelve at the first time and thirty-eight majority at the second, by which our school system was in fact established, bears a name endeared to us all, by almost patriarchal age, by reverential feeling of esteem and love.

“By universal acclaim all agree to the name of Theodore Edson.”

The absence of definite religious instruction in the public schools was deprecated as early as 1831. In a communication published with Tremenhcere's "Notes on Public Subjects" in 1851, Dr. Edson says: "Seeing that the system of public schools established by law was the only one possible under the circumstances of the country, I have applied myself with all the zeal in my power to make it efficient; and I have endeavored to cause the deficiency of religious instruction in the day-schools to be supplied by encouraging Sunday Schools, . . . seeing in them the only mode under our system to imprint on the minds of those who most require such teaching, the principles of Revealed Religion. My experience, however, has forced upon me the painful conviction that our public school system has undermined already among our population, to a great extent, the doctrines and principles of Christianity."

He found the young people generally well grounded in the elements of what is called common education, and clever and acute as to all worldly matters, but said they were generally showing a great ignorance of the Bible and of the distinctive principles of the Christian faith, many not only unable to repeat any of the Ten Commandments, but entirely unaware of there being any Ten Commandments at all; lax in their notions of moral obligations and duty, and indisposed to submit to any authority or control whatever, even from a very early age.

Dr. Edson was influential in establishing the Lowell High School. He was chairman of the committee on the Irish Schools.

At Lowell's 50th Anniversary, Bishop Clark of Rhode Island said: "In 1831, when nineteen, I came to this city and presented myself at the door of my venerable friend, the Rector of St. Anne's Church, as a Teacher candidate for the first High School ever established in Massachusetts, outside of Boston, and perhaps in New England, and through his influence, I received the appointment. I entered upon my duties in a little wooden building on the Hamilton Corporation, a building that might have cost, I should think, three or four hundred dollars. I remember as if it were yesterday, the snowy November morning when I

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RECTOR, WARDENS AND VESTRY OF ST. ANNE'S



wended my way to that little school-house to enter upon the work. Forty boys and girls, a six-plate stove and a small desk crowded the building; and there I worked for a year. I remember, as occupying seats in that humble school-house, certain boys whose names have since become somewhat famous." He mentions Benjamin F. Butler, Gov. Straw of New Hampshire, and Gustavus V. Fox, memorable for his war record, as Asst. Secretary of the Navy.

In 1833 Mr. Clark was succeeded as principal of the High School by Nicholas Hoppin.

#### THE GIRLS' FRIENDLY SOCIETY

The Girls' Friendly Society was organized in England in 1874, for the benefit of working girls, to bring them into closer relations with the parochial clergy, and help girls and young women to lead pure and useful lives, and on their removal to another place, to recommend them to the care of an associate of the Society in their new parish.

In 1877 a similar society was organized in St. Anne's through the instrumentality of Miss Elizabeth M. Edson. Other parishes felt the need of such an organization and branches were established in cities in other dioceses until this important movement spread over the whole country. Miss Edson will always be revered as founder of the Girls' Friendly Society for America. She was first president of the Massachusetts diocesan organization, effected in 1879, of which Miss Louise M. Hartshorn, afterwards the wife of the Rev. Alfred Evan Johnson, was the first secretary and treasurer.

Elizabeth Mason Edson was born June 23, 1826, and lived all her life in Lowell. She was a great help and comfort to her father. A few years before his death he wrote: "My dear daughter has been to me an inexpressible benefit and comfort." And she wrote in her little diary: "My father's birthday. God bless him!"

After her father's death she built a house in Wannalancit street, and there maintained a hospitable home. She was a pious and saintly woman.

The Girls' Friendly Society is now established in about 1,000 parishes throughout the United States with a total membership of 50,000. It is officially recognized by the National Council of the church as an organization through which work among women and girls shall be carried on and an appropriation has been made for the Society by the Council.





## THE ORPHANAGE

Dr. Edson was so impressed with the need for a place for the care of destitute children that on February 27, 1874, he bought the B. F. French house on Anne Street, adjoining the property of St. Anne's church, for which \$20,000 was paid.

The house was formally opened with a service of Benediction by the Rev. C. C. Grafton, rector of the Church of the Advent, Boston, and was placed under the charge of the Sisters of St. Margaret, Mother Louise being the directing head.

The orphanage was incorporated April 20, 1876. For many years it did a good work and supplied a pressing need. On the death of Dr. Edson the name was changed to "The Theodore Edson Orphanage." On January 1, 1914, the orphanage building was remodeled and to it was added a large guild hall about fifty by one hundred feet for use as a parish house. The endowment funds of the orphanage have been maintained intact and are now used for the care of dependent children in Christian homes in accordance with the articles of incorporation. But the method of caring for children in an orphanage building has been abandoned for the modern way. As a result of many years experience it has been found that children cared for in private homes are better fitted to bear the responsibilities of later life than those who have been sheltered and protected in an institution.

The Church Home of Boston, an institution under the patronage of the Episcopal church, a few years ago sold its buildings and has cared for dependent children in carefully-selected families. The present policy of all progressive states and municipalities is to keep the family intact and on the death of the father a pension is granted to the mother until the children become self-maintaining. Where there are no immediate members of the family to look after destitute children, a home in which the child can be boarded is found to be in every way preferable to an orphanage.

## MASONIC

Mt. Horeb R. A. Chapter was "consecrated and its officers installed in St. Anne's. To give room, a stage was erected in front of the Altar, the fraternity entered at the "rear end" of the church, under an arch of twenty-four feet span, which "was elegantly-dressed and tastefully-wreathed and festooned with evergreens." At the top of the steps leading to the platform, on each side, were two columns and also one of each corner on the front side of the



stage, which were wreathed with evergreens and surmounted with baskets of flowers. Pentucket Lodge of Lowell and Clinton Lodge of Billerica, with delegations from other lodges, took part. It was intended to have ladies present, but the members of the craft were numerous and so crowded the church that there was no space left.

October 20, 1856, Dr. Edson was installed Chaplain of Mt. Horeb Royal Arch Chapter.

Dr. Edson was one of the oldest members of the order of Masons in Lowell, having on July 13, 1826, taken the first degree in Pentucket Lodge. In the following year he was received into Mount Horeb Royal Arch Chapter, and February 20, 1828, he was knighted in the Boston Commandery, and later attained the thirty-second degree Scottish Rite. He was a charter-member of Kilwinning Lodge of A. F. and A. Masons, Mount Horeb Royal Arch Chapter, and of Pilgrim Commandery, instituted in 1855.

The charter of Pentucket Lodge was granted March 9, 1807, but was surrendered in 1834, and restored Sept. 10, 1845. That of Mt. Horeb R. A. Chapter, granted 1826 was restored about the same time.

January 10, 1832, Dr. Edson was informed of his appointment as Chaplain of Pentucket.

In December, 1869, there was a Masonic celebration of St. John's Day in St. Anne's. The Christmas evergreens about the chancel caught fire, doing some damage. The Masons made good the loss, which included the altar-cloth.

Kilwinning Lodge adopted the following Preamble and Resolution on the death of Dr. Edson:

"This venerable father of the Church was a man whose soul was inspired by the Holy Spirit of God; who walked before the Lord blameless, and was a bright and shining light in the way of Christian virtue, faith and love. As a pastor, he was the gentle shepherd of his flock, leading them by the still waters of peace and love, restoring their souls when oppressed by affliction, instructing the young in the truths of the Sacred Scriptures, and pointing out to all the light of heaven. As a philanthropist, he never forgot the sick, the lame, and the poor, whom we have always with us. As a citizen, he upheld the interests of education, rejoiced in the triumph of honest and righteous principles, and loved the city in which he discharged the duties of an extraordinary pastorate of sixty years.



“Resolved, That the sweet remembrances of his many virtues shall ever be cherished by Kilwinning Lodge.

“By his admission to the Celestial Lodge above where the Supreme Architect of the Universe presides, Kilwinning Lodge has lost its faithful chaplain, and Freemasonry a brother who profoundly respected the moral and religious basis of our fraternity, encouraged masons to the practice of every virtue, and in his own life furnished a rare example of the practice of our valuable tenets.”

An especially good oil portrait of Dr. Edson hangs in Hosford Hall in Masonic Temple.

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GIFTS TO ST. ANNE'S CHURCH

1. Quarto Bible and Prayer Book, by Kirk Boott, March 6, 1824. (on church lectern)
2. Vessels for the Holy Communion, by Kirk Boott and others, July 19, 1825.
3. Large Folio Bible and a box of Sunday School Books, by William Appleton, March 6, 1825.
4. Organ, by subscribers here and in Boston. Made by Wm. Goodrich 1827. Exchanged 1855 for one by Wm. Stevens. Exchanged 1884 for one by Hook and Hastings.
5. Portrait of Dr. Edson, by Alexander, presented by pupils and teachers of the Sunday School, 1841.
6. Rector's Library by subscription in the Parish, April, 1845.
7. Font, by the Ladies, bought in England by the Bishop of Fredericton, 1852.
8. Flagon and chalices in silver, by Ladies 1855.
9. Gas Fixtures, by Ladies, March, 1855.
10. Chime of 11 Bells, by a general subscription, 1857.
11. Dr. Edson's Library, presented by him, Nov. 14, 1859.
12. Altar Cross, by Mr. Kittredge, 1869.
13. Brass Eagle Lectern, bought in England and presented by Miss Mary H. Carleton at Christmas, 1869.
14. Large Bible for the Chapel, presented by Ladies, 1869.
15. Memorial Window, by William A. Burke and John O. Green, April 23, 1872.
16. Memorial Window, by E. S. Hunt and Albert Cook, 1873.
17. Memorial Window, by the Heirs of George H. Carleton, Easter, 1873.
18. Memorial Window, by Mrs. E. C. Davis, 1873.

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19. Chapel-Altar, Credence, Altar Cross and Vases, by John O. Green, August, 1873.
20. Bishop's Chair, by Mrs. B. F. French, Oct., 1873.
21. First sculptured Altar of Caen-stone and credence, by James B. Francis. (Now in chapel.)
22. Engravings in Choir Room, by George W. Carleton, 1873.
23. Clock in Choir Room, by Mr. and Mrs. J. C. Abbott, February 20, 1874.
24. Altar Hangings, by Ladies, 1873.
25. Alms Basin, by Mrs. Catherine S. Hovey, Easter, 1875.
26. Chairs, by Mrs. Collins.
27. Memorial Window, by Mrs. Solon W. Stevens, 1893.
28. Memorial Lunette Window, by Dr. Chambré.
29. Altar, Reredos, Credence and mosaic pavement in chancel, by Mrs. J. B. Francis.
30. Altar Rail of Brass, by Dr. Chambré, 1884.
31. Memorial Windows in Chancel, by Mrs. M. E. Cushing.
32. Building occupied by Edson Orphanage, by Elizabeth M. Edson.
33. Bequest \$15,000 and other property by Miss Elizabeth M. Edson.
34. Chalice and Paten, by Charles G. Saunders in memory of his aunt, Sarah C. Livermore, from bequest of Elizabeth B. Livermore, 1888.
35. Memorial Window, by Mrs. J. M. G. Parker.
36. Memorial Window, by Edgar L. Fay and Blanche Fay McGannon, in memory of their mother and sister.
37. Memorial Tablet, by Mrs. Frederick A. Warner.
38. Memorial Tablet in memory of Charles Hovey.
39. Memorial Tablet in memory of Elizabeth Mason Edson, by G. F. S.
40. East Window in Chapel, by Dr. Chambré. Memorial to Mrs. Chambré.
41. West Window in Chapel, by Burke family, to Wm. A., Grace W., and Catherine E. Burke.
42. Full Set of New Hymn Books for Congregation, Aubert J. Fay, 1922.
43. Present Brass Lectern, by the Freeman sisters.
44. Small Silver Flagon, by Caroline P. Hendrick, in memory of Dr. Lloyd W. Hixon.
45. Small Silver Flagon, by Dr. Chambré.
46. Bequests by will of Dr. Chambré.

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#### EDSON BIBLIOGRAPHY

1. "Christ, the True Light." A sermon before the Convention of the Eastern Diocese, at Claremont, N. H., September 26, 1827.
2. Address before the Temperance Society in Lowell, Mass., April 4, 1830.
3. A Sermon on the Forgiveness of Sins. In the "American Pulpit." About 1831.
4. A Sermon on the Religious Capabilities of the Christian. In the "American Pulpit." 1834.
5. "Christ, the Children's Saviour." A sermon in St. Anne's Church, January 4, 1834.
6. Temperance sermon, No. 1 of the course, in City Hall, Lowell, February 21, 1841.
7. "The Rector's Library." A lecture in St. Anne's Church, Lowell, November 24, 1844. 1845, another pamphlet on the same subject.
8. "The Catholic Church." Price Lecture in Trinity Church, Boston. Charles Stimpson, Boston, 1846.
9. "Christian Nurture and Admonition." Published for the Author by Daniel Bixby, 1847.
10. Address at the opening of Colburn School in Lowell, December 13, 1848.
11. "Principles of Christian Union." A sermon in Christ Church Cathedral, Fredericton, N. B., September 2, 1853.
12. Sermon in St. Anne's Church, in commemoration of the 30th anniversary of its Consecration, March 18, 1855.
13. Memoir of Warren Colburn, written for the American Journal of Education, November, 1856. Excellent.
14. A Sermon in St. Anne's Church, after the interment of George H. Carleton. "The Memory of the Just is Blessed." March 8, 1857.
15. "I am the Resurrection and the Life." A sermon in St. Anne's Church, in memory of Charles H. Metcalf, January 17, 1858.
16. A Commemorative Sermon in the Church of the Advent, Boston, on the late Rev. Asa Eaton, D.D., April 27, 1858. (In describing the traits of the venerable Dr. Eaton, he unconsciously describes himself.)



17. "Independency and the Church." An essay at the Union Meeting of District Missionary Associations in St. Matthew's Church, South Boston, February 1, 1865.

18. A Commemorative Sermon on the 40th anniversary of the Consecration of St. Anne's Church, Lowell, March 19, 1865.

19. A Historical Discourse on the 50th anniversary of the first introduction of stated public worship in the village of East Chelmsford, now the City of Lowell, March 8, 1874.

20. "That they all may be One." A sermon preached in the House of Prayer, Newark, N. J., May 27, 1875.

21. "A Sketch of the Life and Character of Paul Moody." Published in "Sketches of the Moody Family," by C. C. P. Moody.

22. Sermons. Including Four Lectures on The Psalms, delivered at the General Theological Seminary, 1867. Lowell, S. W. Huse & Co., 1891.

Other productions of his have been published of which no copy can now be found; notably a sermon on the "Permanence of Christianity," an extract from which was much read in the schools, from the High School Reader, in the early 1840's.

Also, in 1864, with the aid of his brother John, he prepared and had printed by Thos. P. James, Lowell, "A Genealogical Account of The Edsons, Early Settled in Bridgewater."

Articles in the "Witness," and local newspapers; and contributions to the Old Residents' Historical Association.

The Journal of the Diocesan Convention for 1832, was prepared by Dr. Edson, who was secretary and treasurer. It was printed in Lowell by E. C. Purdy, Journal Press.

The first part of the report deals with the general situation of the country and the progress of the work during the year. It is followed by a detailed account of the various projects and the results achieved. The report concludes with a summary of the work done and the plans for the future.

The work has been carried out in accordance with the programme of work approved by the Council of the League of Nations. It has been a year of hard work and the results are most encouraging. The progress made in the various fields of research and in the work of the various commissions and committees is a credit to the League of Nations and to the countries which have supported it.

The work of the various commissions and committees has been carried out in a most efficient and economical manner. The results of their work are of great value to the League of Nations and to the world as a whole. It is hoped that the work of the various commissions and committees will continue to be carried out in a most efficient and economical manner in the future.

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## CHAPTER XI.

### ST. ANNE'S FROM 1884 TO 1925

ALBERT ST. JOHN CHAMBRÉ, D. D.

Born in England in 1830, Dr. Chambré's first church-work was as a choir-boy in his father's church. The death of his parents made it necessary to come to America, where he had relatives, and as these relatives were Universalists, he was brought up in that faith.

Always possessed of deep reverence, and with an increasing desire to uplift his fellow men, Dr. Chambré was ordained as a Universalist minister in the late fifties, and at the beginning of the Civil War left his parish in Newark, N. J., to serve as chaplain of one of the New Jersey regiments, a part of General Sickles' 3rd Corps.

Through the Civil War he served in the capacity of chaplain, and commanded the respect and love of the men. One of the kindly deeds of the chaplain brought him into the presence of Abraham Lincoln as a petitioner for the life of a soldier sentenced to be shot, and it is a matter of record that the President pardoned that soldier in consequence of Dr. Chambré's intercession.

At the close of the war, Dr. Chambré returned to Newark where he resumed his pastorate. Subsequently he accepted a call to Stoughton, Mass., and the older residents still remember him with the tenderest feeling.

Accepting a call to the Universalist Church in Franklin, Mass., Dr. Chambré renewed his activities with abundant results. For some time he was also Principal of Dean Academy. In his years of work and study he became impressed with the belief that he would have greater prestige and accomplish greater results as a minister of his original Church, the Episcopal, and was ordained Deacon by Bishop Paddock January 13, 1881, and in due time Priest by the same Bishop.

Dr. Chambré's first assignment was at St. Matthew's, South Boston, where he served as assistant. His second pastorate was in the Church of the Ascension, Fall River, and here he won recog-

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THE REV. APPLETON GRANNIS



THE REV. A. ST. JOHN CHAMBRÉ, D. D.





dition as an organizer and under his administration the church prospered greatly.

The rectorship of St. Anne's was offered to him on February 7, 1884, and he took charge May 18, of that year. His influence in the church-work of Lowell was felt from the first, and his activities in Lowell institutions, educational and charitable, are reflected today in many directions. Dr. Chambré had had some previous acquaintance with our city, as he had years before officiated in the old Second Universalist Church on Shattuck Street.

He was the first Archdeacon of Lowell, with the oversight of the counties of Middlesex and Essex and a part of Suffolk; trustee and one of the originators of the Lowell General Hospital; one of the founders of the Day Nursery Association, of which he was director and president; president of the Battles Home; trustee for more than twenty years and president seventeen years of the Lowell Institution for Savings.

He was a trustee of the General Theological Seminary in New York City, one of the managing trustees and vice-president of St. Mark's School at Southborough, a trustee of Rogers Hall School, Dean of the Eastern Convocation, a member of the Standing Committee of this Diocese and an examining chaplain.

As a veteran of the Civil War Dr. Chambré was for years one of the leading spirits of Post 42, and members of that organization remember many of the meetings which he attended and addressed. To his efforts in part was due the rapid growth and prestige of that Post during the eighties and nineties.

Dr. Chambré was a 33rd degree Mason. He was not a member of a Lowell lodge, but was past master of an army-lodge during the Civil War, past master of Newark Lodge of Newark, N. J., Deputy Grand High Priest of the Grand Royal Arch Chapter of Massachusetts, an army-member of the Council of the Scottish Rite, and received his 33rd degree in 1905.

He was also a member of the Loyal Legion, an organization made up of commissioned officers of the Civil War. As president of the Hooker Association he attained his most conspicuous position in Grand Army organizations.

He died December 11, 1911.

***Fidelis servus et prudens.***

Early in the rectorate of Dr. Chambré the present chancel was built on plans by W. P. Wentworth, the interior of the church was

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decorated and cathedral glass substituted for plain glass in some of the windows. A new three-manual organ, built by Hook and Hastings, was erected at the side of the chancel, and the gallery at the west end of the church reduced to a small mediaeval "minstrel gallery." A vested choir now sang at *all* the services. Previously a mixed choir occupied the gallery on Sunday mornings, the vested choir singing in the evening.

Later the choir-room was enlarged, and parish-rooms and a cloister built.

The present marble altar and reredos with credence, altar rail and mosaic pavement in the sanctuary were given in 1893 by Mrs. J. B. Francis in memory of her husband. The altar and credence placed in St. Anne's when the present chancel was built were removed to the chapel. These were given in memory of the children of Mr. and Mrs. Francis. Other gifts made to the church during the rectorate of Dr. Chambré are the Savory and Chancel windows in the church, also the transom window over the north entrance; the Burke window in the chapel, a brass eagle lecturn; two mural tablets; altar vases and book-rest, a brazen ewer, service books and vestments and other articles of use and beauty. Mrs. Eliza A. Davis and George Motley each gave \$5,000 to endow a bed in the Lowell General Hospital. An endowment of \$15,000 was given to the Orphanage.

The mission of St. Anne's at North Billerica was started by Dr. Chambré, and is now an organized and prosperous parish whose church was consecrated September 18, 1890.

The Sunday afternoon service was discontinued in 1882, and the nine o'clock session of the Sunday School in 1884.

Among the published writings of Dr. Chambré are:

"The Camp Fire," a tract, 1864.

"A Gospel Catechism for Sunday Schools," 1869.

"Out of the Depths, and The Lord our Shepherd," sermons, 1872.

"Historical sermon delivered in St. Anne's, 1885."

"Ten Years in St. Anne's," 1894.

"Sermons on the Apostles' Creed," 1898.

"The Seventy-fifth Anniversary," 1899.

"Fifteen Years in St. Anne's," 1899.

"A Rest for the People of God," a sermon, 1901.

"Twenty Years in St. Anne's," 1904.

"Twenty-five Years in St. Anne's," 1909.



The following are the bequests of Dr. Chambré to St. Anne's Church held in trust by the Rector, Wardens and Vestry, the income only to be used:

\$5,000—The Chambré Benevolent fund.

1,000—The Altar and Altar Linen fund.

2,000—The Choir Vestment fund.

5,000—The Theodore Edson Orphanage. This fund to be known as the Harriet L. Chambré Orphanage Fund.

2,500—The Chambré Memorial Window in the Chapel, in memory of Mrs. Harriet L. Chambré.

2,000—The Girls' Friendly Society. This fund to be known as the Harriet L. Chambré fund.

The residue of his estate after providing for all bequests was willed to St. Anne's church to be used for parish purposes, the fund to be known as The Chambré Endowment Fund of St. Anne's Church. This fund, of which the interest has accumulated for a number of years, now amounts to \$12,384.

He also left his library to the Church.

In addition he left the following bequests:

\$5,000—to the Battles Home for Old Men.

5,000—to St. Mark's School, Southborough.

1,000—to the Day Nursery Association of Lowell.

5,000—to the Lowell General Hospital which he was instrumental in founding.

1,000—to the Massachusetts Diocesan Missionary Board.

1,000—to Almon P. Stevens, "faithful sexton of St. Anne's."

1,000—to the A. St. John Chambré Post No. 72, Grand Army of the Republic, Stoughton, Mass.

The Seventy-fifth Anniversary of the laying of the cornerstone of St. Anne's was commemorated on May 21, 22, 23, 1899. There were sermons and addresses by Bishop Lawrence, the Rev. A. E. Johnson, the Rev. Charles W. Homer, D. D., the Rev. Henry E. Hovey, the Rev. E. Winchester Donald, D. D., the Rev. William L. Cheney, the Rev. John S. Lindsay, D. D., and the Rector, Dr. Chambré. On the closing night of the Anniversary there was a largely-attended parish reunion.

Mrs. J. B. Francis, present at the Consecration of St. Anne's in 1825, was present also at this anniversary in 1899.

1890

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### THE REV. APPLETON GRANNIS

The Reverend Appleton Grannis, third rector of St. Anne's Church, began his pastorate on Easter Sunday, 1912. Mr. Grannis, the son of Charles K. and Annie Appleton Grannis, was born in Utica, N. Y. He comes of a long line of old New England ancestry, the first of the Grannis line having settled in New Haven, Conn., in 1640 and of the Appleton line, his mother's family, in Ipswich in 1635. After two years in the Utica Academy he completed his high-school work at St. John's School, Manlius, N. Y., of which his maternal grandfather was one of the founders. In the fall of 1889 he entered Columbia University, New York City, from which he graduated in 1893. That fall he matriculated at the General Theological Seminary in New York, from which he graduated three years later. In 1898, after a post-graduate course at Columbia, he received his degree of Master of Arts.

Mr. Grannis was ordained to the Diaconate on Trinity Sunday, 1896, by the Rt. Rev. Thomas A. Starkey, D.D., Bishop of Newark, in Grace Church, Orange. He was presented by the Rev. Alexander Mann, then associate rector of Grace Church and now Bishop of Pittsburgh. He was ordained to the Priesthood on the Feast of the Annunciation in March, 1897, by Bishop Starkey. Immediately after his graduation from the theological seminary Mr. Grannis was appointed to the charge of St. Peter's Mission in Essex Falls, N. J., the congregation at that time, meeting in a hall. Within six months a beautiful Gothic church was completed and the first services were held on Christmas Day, 1896. While this church was in process of erection, the pastor organized a mission at Little Falls, N. J., and two years later there was dedicated the present St. Agnes' Church in that village.

In the fall of 1901 Mr. Grannis became senior assistant in St. Michael's Church, New York, where he served three years under the rectorship of Dr. John P. Peters. In February, 1905, he became senior assistant at Trinity Church, Boston, of which the Rev. Alexander Mann, D. D., was rector. In the spring of 1907 he was called to the rectorship of the Church of the Holy Apostles, New York City, to succeed the Rev. Robert L. Paddock, who had been made Bishop of Eastern Oregon.

Soon after assuming the rectorship of St. Anne's Church in Lowell, Mr. Grannis formulated plans for a Parish House, the corner-stone of which was laid in May, 1914, the building being







THE RT. REV. WILLIAM LAWRENCE, D. D.

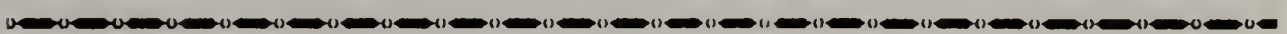


THE RT. REV. CHARLES LEWIS SLATTERY, D. D.





The Rt. Rev.  
Samuel G. Babcock, D.D.  
Suffragan Bishop





completed and ready for occupation about six months later. The architect was F. W. Stickney of Lowell.

During the thirteen years of Mr. Grannis's rectorship, St. Anne's has seen a steady and substantial growth. During this period the burials have numbered 704, the marriages 416, the baptisms 694, and the confirmations 691. The total enrollment of communicants at present is 1,285, the Sunday School is large and flourishing, though handicapped by the long distances at which the pupils live from the Church. The Parish House has been completely paid for, and the Church bears no outstanding obligations. Its endowments for all purposes total approximately \$75,000. The value of buildings and grounds is more than \$450,000. The grounds, in the very heart of the city, have a frontage of 250 feet and are about the same in depth.

Mr. Grannis has taken an active part in the life of Lowell. He is President of the Board of Trustees of Rogers Hall School, a trustee of the Lowell Institution for Savings, a trustee of the Battles Home for Old Men, a trustee of the Ministry at Large, a trustee of the Social Service League, which he was partly instrumental in founding, and Chaplain of Kilwinning Lodge of Masons. He has also taken an active part in diocesan affairs, as a member of the Diocesan Council since its formation, a member of the Diocesan Board of Religious Education and of the Diocesan Social Service Commission.

From the great past and promising present, the Rector feels that he may justifiably and will look forward to a wonderful future of fulfilment, usefulness and uplift for his parish and from its works—asking only that it may “stay up the hands” of him who serves.

**Deus Incrementum Dabit.**

The following table shows the results of the experiment. The first column is the number of trials, the second column is the number of correct responses, and the third column is the percentage of correct responses.

Number of trials	Number of correct responses	Percentage of correct responses
10	8	80%
20	15	75%
30	22	73%
40	28	70%
50	35	70%
60	42	70%
70	48	69%
80	55	69%
90	62	69%
100	68	68%

Table 1. Results of the experiment.

OFFICERS OF ST. ANNE'S

RECTORS

- The Rev. Theodore Edson, D. D., 1824-1883.  
 The Rev. Albert St. John Chambré, D.D., 1884-1911.  
 The Rev. Appleton Grannis, Easter, 1912.

CURATES

The Rev. William M. Willian . . . . .	1849-1850
The Rev. Charles W. Homer . . . . .	1859-1860
The Rev. Alfred E. Johnson . . . . .	1877-1883
The Rev. David J. Ayers . . . . .	1880-1888
The Rev. Francis Gilliat . . . . .	1882-1884
The Rev. J. McGaw Foster . . . . .	1885-1886
The Rev. Thomas Bakes . . . . .	1887-1890
The Rev. Wilson Waters . . . . .	1890-1892
The Rev. George S. Sinclair . . . . .	1893-1897
The Rev. A. A. V. Binnington . . . . .	1898-1900
The Rev. Glenn Tilley Morse . . . . .	1901-1902
The Rev. William Jenkins . . . . .	1903-1907
The Rev. Samuel Henry Jobe . . . . .	1912-1914
The Rev. John W. Suter, Jr. . . . .	1914-1915
The Rev. Arthur Wynne Shaw . . . . .	1915-1920
The Rev. John Joseph Callan . . . . .	1922-1923

WARDENS

Warren Colburn . . . . .	1825
Allan Pollock . . . . .	1825
Joel Lewis . . . . .	1827
John O. Green, M. D. . . . .	1830
Elisha Huntington, M. D. . . . .	1833
Robert Means . . . . .	1835
George Brownell . . . . .	1835
James Cook . . . . .	1838
George H. Carleton . . . . .	1845
William A. Burke . . . . .	1865
Samuel K. Hutchinson . . . . .	1871
John M. Pevey . . . . .	1871
Frederick Taylor . . . . .	1884
Frederick A. Warner, M. D. . . . .	1887
James B. Francis . . . . .	1890
Charles H. Conant . . . . .	1892
Franklin Nourse . . . . .	1903

THE UNIVERSITY OF CHICAGO  
PHYSICS DEPARTMENT

REPORT OF THE  
COMMISSION ON THE  
STATUS OF THE  
PHYSICS DEPARTMENT

Submitted to the  
Faculty of the University of Chicago  
in 1964



Edward N. Burke . . . . .	1911
Charles F. Grover . . . . .	1925
Nicholas G. Norcross . . . . .	1925

TREASURERS

Nathaniel Goodwin . . . . .	1824
Thomas Billings . . . . .	1828
Benjamin Mather . . . . .	1829
George H. Carleton . . . . .	1833
Charles Hovey . . . . .	1846
Timothy G. Tweed . . . . .	1886
Frederick T. Fay . . . . .	1892
Charles W. Eaton . . . . .	1897
Charles B. Redway . . . . .	1919
Arthur T. Safford . . . . .	1921
Grover C. Morris . . . . .	1924

CLERKS

George B. Pollock . . . . .	1824
Joel Lewis . . . . .	1828
Daniel Bixby . . . . .	1835
Charles Hovey . . . . .	1839
John O. Green, M. D. . . . .	1843
Oliver E. Cushing . . . . .	1857
Edward N. Burke . . . . .	1889
Major Frederick A. Estes . . . . .	1911
Charles F. Grover . . . . .	1917
H. Paul Piper . . . . .	1924

WARDENS AND VESTRYMEN—1925

Wardens: Charles F. Grover  
 Nicholas G. Norcross

Vestrymen: Grover C. Morris, Treasurer  
 H. Paul Piper, Clerk  
 George H. Pillsbury, M. D.  
 Charles E. Simpson, M. D.  
 Capt. William Porter White, U. S. N., Retired  
 Luther Faulkner  
 Harvey A. Lafleur  
 Charles N. Midwood  
 Morley Cook  
 H. Stanley Crysler  
 H. Hutchins Parker

THE UNIVERSITY OF CHICAGO

1

THE UNIVERSITY OF CHICAGO  
DIVISION OF THE PHYSICAL SCIENCES  
DEPARTMENT OF CHEMISTRY  
5708 SOUTH CAMPUS DRIVE  
CHICAGO, ILLINOIS 60637

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CHICAGO, ILLINOIS 60637

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## CENTENNIAL SERVICES

One Hundredth Anniversary of the Consecration of

## ST. ANNE'S CHURCH

LOWELL, MASSACHUSETTS

1825-1925

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### *SUNDAY, MAY 3*

HOLY COMMUNION - - - - 7.30 A. M.  
CORPORATE COMMUNION - - - - 10.45 A. M.

For all members of the parish.

Historical Address by Rev. Wilson Waters, Rector of All Saints' Church, Chelmsford.

### *TUESDAY, MAY 5*

#### PUBLIC AUDITORIUM MEETING

Musical Program from 7.30 to 8 p. m.

Lowell Masonic Choir, Choirs of the Episcopal Churches of greater Lowell, Swedish Lutheran Choir.

William C. Heller, director of St. Anne's Choir.

Ferdinand Lehnert, Jr., director of Masonic Choir.

Speakers: HON. ALVIN T. FULLER, Governor of Massachusetts.

ARTHUR D. PRINCE, ESQ., of Lowell.

RT. REV. WILLIAM LAWRENCE, D. D., Bishop of Massachusetts.

### *THURSDAY, MAY 7*

#### PARISH RECEPTION AND HISTORICAL PAGEANT 7.45 P. M.

To be held in the Parish House.

100 young people of the parish will take part.

Directors: Carl Costello and Miss L. Blanche Perrin.

All members of the parish and their friends are invited.

### *SUNDAY, MAY 10*

HOLY COMMUNION - - - - 7.30 A. M.  
CONFIRMATION SERVICE - - - - 10.45 A. M.

RT. REV. CHARLES LEWIS SLATTERY, D. D.

"St. Anne's in the Years to Come."

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# CENTENNIAL EXERCISES

ONE HUNDREDTH ANNIVERSARY  
OF THE CONSECRATION OF

# St. Anne's Church

1825 — 1925



RECTORS OF ST. ANNE'S DURING THIS PERIOD:

REV. THEODORE EDSON . . . . .	1825—1883
REV. A. ST. JOHN CHAMBRE . . . . .	1884—1911
REV. APPLETON GRANNIS . . . . .	1912—

---

LOWELL MEMORIAL AUDITORIUM  
TUESDAY, MAY FIFTH  
NINETEEN HUNDRED TWENTY-FIVE

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

CHICAGO, ILLINOIS

# ALUMNI'S GAZETTE

1901-1902



Published by the Alumni Association  
of the University of Chicago

Volume 1, Number 1

January, 1902

Published by the Alumni Association

## ORDER OF SERVICE



OPENING HYMN—How Firm a Foundation

*Adeste Fideles*

COMBINED CHOIRS

How firm a foundation, ye saints of the Lord,  
Is laid on your faith in His excellent Word !  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled,  
You who unto Jesus for refuge have fled ?

Fear not, I am with thee ; O be not dismayed !  
I, I am thy God, and will still give thee aid ;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by My righteous, omnipotent hand.  
Upheld by My righteous, omnipotent hand.

THE SHEPHERD'S SUNDAY SONG

*Kreutzer*

LOWELL MASONIC CHOIR

ORGAN SELECTION

WILLIAM C. HELLER, ACCOMPANIED BY ARTHUR HELLER, Cornetist

PRAISE YE THE FATHER

*Gounod*

LOWELL MASONIC CHOIR

HYMN—There's a Wideness in God's Mercy

*Beecher*

COMBINED CHOIRS

There's a wideness in God's mercy  
Like the wideness of the sea ;  
There's a kindness in His justice  
Which is more than liberty.  
There is welcome for the sinner,  
And more graces for the good ;  
There is mercy with the Saviour ;  
There is healing in His blood.

There is no place where earth's sorrows  
Are more felt than up in heaven ;  
There is no place where earth's failings  
Have such kindly judgment given.  
There is plentiful redemption  
In the blood that has been shed ;  
There is joy for all the members  
In the sorrows of the Head.

GLORIA

*Mozart*

COMBINED CHOIRS

SOLO—The Pilgrim

*Tchaikowsky*

ERCEL TEESON

HALLELUJAH CHORUS

*Beethoven*

LOWELL MASONIC CHOIR

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT  
5300 S. DICKINSON DRIVE  
CHICAGO, ILLINOIS 60637  
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FAX: (773) 835-3101  
WWW: WWW.PHYSICS.UCHICAGO.EDU

PHYSICS 435  
CLASSICAL MECHANICS  
LECTURE NOTES  
BY  
DAVID MORSE  
AND  
DAVID HORN

PHYSICS 435  
CLASSICAL MECHANICS  
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PHYSICS 435  
CLASSICAL MECHANICS  
LECTURE NOTES  
BY  
DAVID MORSE  
AND  
DAVID HORN



# ORDER OF SERVICE



HYMN—Onward Christian Soldiers

*Sullivan*

COMBINED CHOIRS

Onward, Christian soldiers,  
Marching as to war,  
With the Cross of Jesus  
Going on before!  
Christ, the royal Master,  
Leads against the foe;  
Forward into battle,  
See, His banners go.

Onward, Christian soldiers,  
Marching as to war,  
With the Cross of Jesus  
Going on before!

Crowns and thrones may perish,  
Kingdoms rise and wane,  
But the Church of Jesus  
Constant will remain;  
Gates of hell can never  
'Gainst that Church prevail;  
We have Christ's own promise,  
And that cannot fail.

Onward, Christian soldiers, etc,

OPENING PRAYER

BISHOP LAWRENCE

INTRODUCTORY REMARKS by the Rector of St. Anne's

GREETINGS OF THE CITY OF LOWELL

HON. JOHN J. DONOVAN, MAYOR

ADDRESS—The Church and the State

HON. ALVIN T. FULLER  
Governor of Massachusetts

HYMN—God Bless Our Native Land

*America*

God bless our native land;  
Firm may she ever stand  
Through storm and night:  
When the wild tempests rave,  
Ruler of wind and wave,  
Do Thou our country save  
By Thy great might.

For her our prayers shall rise  
To God above the skies;  
On Him we wait;  
Thou Who art ever nigh,  
Guarding with watchful eye,  
To Thee aloud we cry,  
God save the state!

1870

Received of Mr. J. H. ...

the sum of ...

for ...

...

...

...

...

1871

Received of Mr. J. H. ...

the sum of ...

...

ADDRESS—"The Church—The City"

ARTHUR D. PRINCE, OF LOWELL

HYMN—The Church's One Foundation

Wesley

The Church's one foundation  
Is Jesus Christ her Lord ;  
She is His new creation  
By water and the word :  
From heaven He came and sought her  
To be His holy Bride ;  
With His own Blood He bought her,  
And for her life He died.

Elect from every nation,  
Yet one o'er all the earth,  
Her charter of salvation,  
One Lord, one Faith, one Birth ;  
One holy name she blesses,  
Partakes one holy food,  
And to one hope she presses,  
With every grace endued.

ADDRESS—"Retrospect"

RT. REV. WILLIAM LAWRENCE, D. D., L.L.D.  
Bishop of Massachusetts

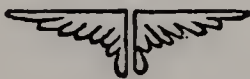
CLOSING HYMN—Rejoice, the Lord is King !

Parker

Rejoice, the Lord is King !  
Your Lord and King adore !  
Mortals, give thanks and sing,  
And triumph evermore.  
Lift up your heart !  
Lift up your voice !  
Rejoice ! again I say, rejoice !

He sits at God's right hand,  
Till all His foes submit,  
And bow to His command,  
And fall beneath His feet.  
Lift up your heart !  
Lift up your voice !  
Rejoice ! again I say, rejoice !

BENEDICTION



THE UNIVERSITY OF CHICAGO  
DEPARTMENT OF CHEMISTRY

RESEARCH REPORT  
NO. 1000  
BY  
J. H. GOLDSTEIN  
AND  
M. L. HUGGINS

1958

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NO. 1000  
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J. H. GOLDSTEIN  
AND  
M. L. HUGGINS



# ST. ANNE'S CHURCH CENTENNIAL PAGEANT

THURSDAY AND FRIDAY EVENINGS  
MAY 7th and 8th, 1925, AT 8 O'CLOCK

## Yesterday and Today

### EPISODE I.

SCENE 1. INDIAN CAMP ON THE MERRIMACK—AT DAWN.

Invocation to the Great Spirit—The Sun.

*Indian Chief*—Benjamin Taylor.

*Warriors*—H. Crosby, F. Verloove, F. Beattie, P. Hall, E. Rowbotham  
W. Paulette.

*Indian Maidens*—Jane Hall, Edna Morris.

SCENE 2. COMING OF THE SETTLERS.

Arnold Ryan, Evelyn Morris, Gladys Wotton.

*Indian Dance*—Ruth Dainton.

Symbol of Peace between the white man and the Indian.

### EPISODE II.

SCENE 1. GAVOTTE OF 1800.

Belinda Bugler, F. Crosby, Ellen Heald, Mildred Johnston  
Frances Kennedy, Lillian Mooers, Ethel Rowbotham and  
Edith Walker.

Kirk Boott buys the site for St. Anne's Church.

*Kirk Boott*—Arnold Ryan.

### EPISODE III.

SCENE 1. ST. ANNE'S CHURCH, 1825. THE FIRST SUNDAY MORNING.

*Quartette*—Edith Maguire, Elizabeth Crawford,  
Ruth Dainton, Doris Ingalls.

SCENE 2. ST. ANNE'S CHURCH, 1865. CHRISTMAS.

*Solo*—Benjamin Taylor.

SCENE 3. ST. ANNE'S CHURCH, 1925. PALM SUNDAY.

*Soloist*—Elizabeth Crossley.

*Palm Girls*—Florence Covey, F. Haymen, Lillian Marsden and  
Marjorie MacInnes.

SCENE 4. ST. ANNE'S CHURCH, 1925. EASTER SUNDAY.



101

# ST. ANNE'S CHURCH CENTENNIAL PAGEANT

THURSDAY AND FRIDAY EVENINGS  
MAY 7th and 8th, 1925, AT 8 O'CLOCK

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*Palm Girls*—Florence Covey, F. Haymen, Lillian Marsden and  
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- SCENE 4. ST. ANNE'S CHURCH, 1925. EASTER SUNDAY.  
*Soloist*—Elizabeth Crossley.  
*Easter Lillies*—Eva Broadhurst, Lillian Bugler, Marion Crandall  
and Evelyn Davis.

### EPISODE IV.

#### DANCES OF THE SEASONS.

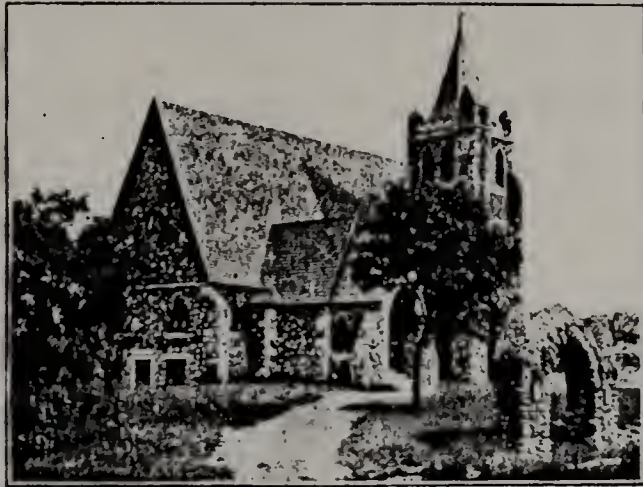
- SCENE 1. SPRING—Doris Hanson, Doris Ingalls, Dorothy MacInnes, Aleta  
Smith, Gladys Wotton.
- SCENE 2. SUMMER—Elizabeth Crawford, Elizabeth Crossley, Ruth Dainton  
and Edith Maguire.
- SCENE 3. AUTUMN—Mabel Davis, Ann Denio, Arline MacInnes, Elsie Morris  
and Evelyn Morris.
- SCENE 4. WINTER—Elizabeth Crossley.
- SCENE 5. TABLEAU OF THE SEASONS.
- SCENE 6. FINALE—The audience join in singing one verse of "The Star Span-  
gled Banner."

---

*Pianist*,—Miss Bernice M. Moulton.  
*Dancing Numbers and Flowers* by Miss L. Blanche Perrin.  
*Old Fashioned Costumes* by Mrs. Edward N. Burke.  
*Chimes played* by Mr. Harry Hopkins.  
*Staged and produced* by Carl W. Costello.







ALL SAINTS'



THE MANSE

The large window on the ground floor looks out from the room which was Dr. Edson's Study.



Faint text or a caption located below the large illustration, which is illegible due to the low contrast and blurriness of the image.

Dr. Edson had a prayer for every occasion. Before the walls of All Saints' were built, the Rev. Edward L. Drown of Newburyport came with Dr. Edson to hold a service in Emmanuel chapel (in the parish house). They went to the site of the new church, and, standing upon the foundation, each said a prayer for the success of the undertaking.

---

He was a man of firm and enduring faith. In the last days of Dr. Edson Mr. Drown came to his bedside to visit him, and as he greeted him, Dr. Edson exclaimed: "Oh, it is all so true!" "What is so true?" asked Mr. Drown. "The blessed Gospel I have been preaching all these years: it is so true!"

---

On January 4, 1888, it was voted by the Wardens and Vestry of All Saints' "to build the tower as a memorial of the late Dr. Theodore Edson, the founder and benefactor of this Church." The work was completed in July of the same year.

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Third faint, illegible text block at the bottom of the page, possibly a conclusion or a signature block.

Notes by Mr. B. Goodwin in a copy of "Hist. Sketch of St. Ann's,  
Lowell.

"Mr. Waters was a man of great information, very self-contained, taciturn, and inclined not to converse with people whom he found uninteresting or uncultured - he always listened to such courteously but making few replies. A "rare bird".

"He made All Saints beautiful architecturally and almost unique as a New-England country church with choisters and delightful study and bits of detail of great charm.

"His principal work in letters - literally a "Magnum Opus", was the "History of Chelmsford".

"He was for years Librarian of the "Lowell Historical Society" and contributed many scholarly papers and much work.

Referring to Eliza Huntington's going to Marietta in 1816 -

"Marietta returned the compliment by sending Curate Waters back to St. Ann's later. Hence this book - "Hist. Sketch of St. Ann's".



In 1876, on St. Bartholomew's Day, Aug. 24, being the eighty-third anniversary of Dr. Edson's birth, the <sup>Chelmsford</sup> Sunday School, no doubt at his suggestion, were invited to spend the day on the grounds of Gov. Talbot in Billerica. A pulpit was improvised for Dr. Edson, who was there, and naturally he began to speak to the children about Nathanael (who is supposed to be the same as Bartholomew). "Now, children," he said, "what do you think Nathanael was doing under the fig tree?" "Hookin' figs," exclaimed one of the boys. There was a sparkle in Dr. Edson's genial eye as he proceeded to explain the character of the guileless Israelite.

I wish you had listened the sermon;  
Nathanael, the saint without guile,  
Was the text and the blessed example,  
And guileless as he was the style.—*Bp. Core.*

Dr. Edson's prayer at the laying of the corner-stone had been granted, and now he felt that his work in Chelmsford was done. As he talked with the people after the service, he said his farewell in the words of the Nunc Dimittis: "Lord, now lettest thou thy servant depart in peace;"—the sweetest canticle, when a man has gained his worthy expectation, for

"Be the day weary, or never so long,  
At length it ringeth to evensong."

Dr. Edson died June 25, 1883, his funeral taking place on the 28th.

At the memorial service on the octave of All Saints following, the Wardens and Vestry of All Saints', Chelmsford, were assigned a place in the procession, and those who thus represented this parish partook of the Sacrament together.

What a remarkable man he was during his almost sixty years in Lowell, in "the daily beauty and sweetness of his unselfish Christian life," in his constant exertions for the glory of God and the salvation of souls, and in his influence throughout the Church at large. Those who knew him can see him now as he stood in discourse, his face aglow and eyes like fire, straightening his venerable form and bending slowly forward as he stated some convincing proposition; and as they speak of his "meek and unaffected grace;" and how "all his serious thoughts had rest in heaven," one cannot fail to understand how the influence of this "reverend champion" survives in other lives; and how sure we are today that God's "eternal sunshine settles on his head;" the light perpetual which shines upon the saints in Paradise, those who rest in His peace, that peace which the world cannot give, and which passeth all understanding.















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